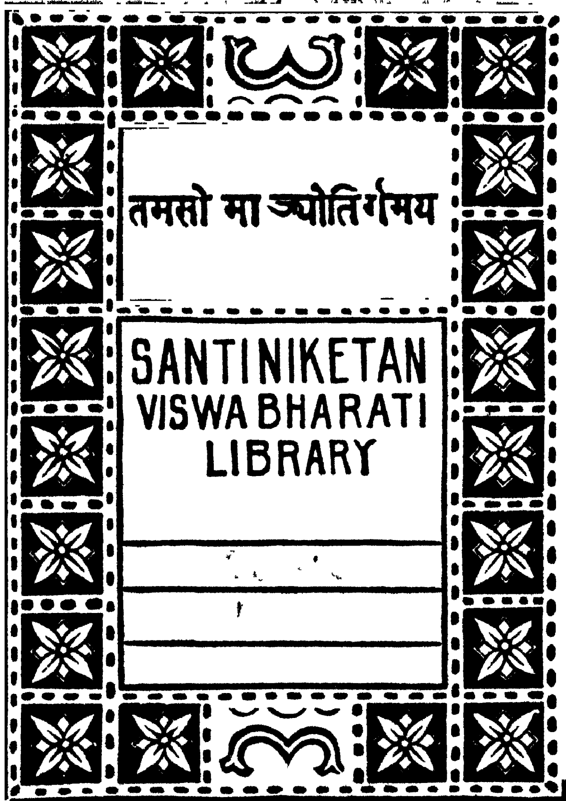


तमसो मा ज्योतिर्गमय
SANTINIKETAN
VISWA BHARATI
LIBRARY

Pali Text Society

# SĀSANAVAMSA

EDITED BY

MABEL BODE, PH. D.



LONDON
PUBLISHED FOR THE PALI TEXT SOCIETY BY HENRY FROWDE
OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER E.C.
1897.

Printed by W. Drugulin, Leipzig (Germany).

# PREFACE.

The present edition of the Sāsanavamsa is based on the following MSS. in the British Museum Collection:

1. Or. 2253 (A) and
2. Or. 2252 (B)

both on palmleaf and in the Siṅhalese character.

I also compared my own transcript with one that Prof. Serge D'Oldenbourg was kind enough to send, from the papers of his predecessor, the late Professor of Sanskrit in St. Petersburg. Prof. Minaev had himself intended editing this interesting modern work, and had collated, for this purpose, the abovementioned MSS. (A and B) in the British Museum, with two (paper) MSS. from Ceylon, viz. a copy made for Prof. Rhys Davids (D) and another sent by Subhūti (S).

In some doubtful passages I have followed corrections made by Minaev. Where I have preferred the reading of MSS. A and B the Minaev transcript is cited as Min: in the notes.

The chief difficulty with the clear and well-written palmleaf MSS. has been the transcription of frequently occurring Burmese names. Many sounds in Burmese are not adequately represented by the Siṅhalese (Pali) alphabet and the copyists appear to have been sometimes at a loss, for Burmese letters are even wedged in here and there among the Siṅhalese.

In revising my own copy I have adopted Minaev's system (following the Pali MSS. syllable for syllable) though I have observed that the usual method of representing

Burmese pronunciation in European books gives to these same names (of places and persons) a very different form. For instance, in my transcript from the Pali, the vowel *a* appears after a nasal ṅ (in place of a final *ng* or *ngh*), while the diphthongs *au* or *ou* are represented by the Pali *o*.

I owe sincere thanks to Prof. E. Müller-Hess who generously spent much time in going through the proof-sheets with me. I wish also to thank Prof. Rhys Davids for his patience and cordial kindness, during the many delays that occurred before I could complete the edition.

M. B.

# INTRODUCTION.

AMONG the modern works on Buddhism written by Buddhists is a Pali Text of Burmese authorship, entitled SĀSANAVAṂSA. The Sāsanavaṃsa (now edited for the first time) has been known for many years to scholars. Prof. Kern in his recent *Manual of Indian Buddhism* (*Grundriss der Indo-arischen Philologie und Alterthumskunde*, III. Band, 8 Heft., p. 9) speaks of it as "highly important for the ecclesiastical history of Ceylon." The late Prof. Minaev's *Recherches sur le Bouddhisme* contains critical remarks on this text and several extracts (Appendices A and B to *Recherches*, also pp. 189, 208, 231, 232, 273). References to it occur in Childers' *Pali Dictionary*, and Prof. Hardy has drawn on it for his article *Ein Beitrag zur Frage ob Dhammapāla*, &c. Z.D.M.G., 51 Band, 1897. Louis de Zoysa, in his *Report on the Inspection of Temple Libraries in Ceylon* (1873), mentions the Sāsanavaṃsa as "a very interesting historical work." The author, Paññasāmi, who dates his book 1223 of the Burmese Common Era (1861 A.D.), was the tutor of the then reigning King MENG-DUN-MENG, and himself a pupil of the Saṃgharājā, or Head of the Order, at Mandalay.

The *Mātikā* [table of contents] and opening chapter of the Sāsanavaṃsa seem to promise a general history of Buddhism. Beginning from the birth of the Buddha, the author gives a brief summary of the orthodox Siṅhalese tradition, drawn from a few well-known Pali works—

the AṬṬHAKATHĀ (of the Mahāvihāra in Ceylon[1]), the SAMANTAPĀSĀDIKĀ,[2] (commentary of Buddhaghosa on the VINAYAPIṬAKÂ, the MAHĀVAṂSA and the DĪPAVAṂSA (Chronicles, historical and religious, of Ceylon). Events are brought up to the time of the Third Council in the time of AÇOKA PIYADASI[3] and the sending forth of Missionaries from Pāṭaliputra to nine different countries by the thera, MAHĀ-MOGGALIPUTTA-TISSA. The later history of religion is then followed in the countries mentioned, a separate chapter being given to each.

The whole of these nine chapters fall, roughly speaking, into two Books or Parts, by which division the scope of the Sāsanavaṃsa, as a History of Buddhism, becomes clear.

*Part I.*, as we may call it (departing slightly from the order of the *Mātikā*), is a group of chapters of unequal length, mostly very short, and consisting of a few legends, strung together with quotations from Buddhaghosa and the Dīpavaṃsa.

The accounts of Sīhaḷa and Suvaṇṇabhūmi, however, show far more care and completeness, or we should rather say, more knowledge of the subject than the others of this group. That of Sīhaḷa is drawn chiefly from the same sources as the opening chapter, with some additions from a work of Burmese origin, *Buddhaghosuppatti*.[4] For Suvaṇṇabhūmi the author gives as his sources the AṬṬHAKATHĀ, the RĀJAVAṂSA (probably the Pegu Chronicle), and lastly

---

[1] *Introduction* to Oldenberg's edition of the *Vinayapiṭakam*, p. xli.; Kern, *Manual Ind. Buddh.*, p. 110, *et seq*.

[2] Written some time between 410–432 A.D. Kern, *Man. Ind. Buddh.* p. 125.

[3] Dated 238 year of Religion in Chap. I. of the Sāsanavaṃsa, but 235 in Chapter II. (The Third Council is now placed at about 241 B.C. *Man. Ind. Buddh.*, p. 109).

[4] Edited and translated by Jas. Gray. London, 1892.

the Inscriptions—dating from the fifteenth century—of the celebrated KALYĀṆI SĪMĀ, the remains of which still exist in a suburb of Pegu city.[1]

*Part II.* is the longer and more important. It takes up about three-fifths of the book, but consists solely of Chapter VI., which treats of the history of religion in Aparanta, that is, in Mramma[2] or Burma proper.

Before this chapter is examined a few characteristic traits of Part I. should be pointed out.

The *résumé* of the early history of Buddhism (including the three Councils and the Great Schism, followed by the rise of seventeen sects, in the second century of Religion) is, as I have said, drawn from well-known Siñhalese sources, but a few chronological details are added from Burmese history—or rather, legend. At the time of the First Council the mahāthera KASSAPA is said to have established the new era.[3] Further a certain JAMBUDĪPADHAJA[4] is named as the king reigning at Tagaung, the ancient capital of Upper Burma, in the time of

---

[1] The Text and Translation of the Inscriptions, edited by Taw Sein Ko, appeared in the *Indian Antiquary*, vol. xxii. (1893). See the same author's *Archæological Tour through Rāmaññadesa* (*Ind. Ant.*, vol. xxi. p. 383), and *Remarks on the Kalyāṇi Inscriptions* (*Ind. Ant.*, vol. xxiii., April, 1894).

[2] MRAMMA (Maramma or Myanmâ) see Phayre, *Hist. Bur. passim.* The derivation of the name is not yet settled; see Taw Sein Ko, *Folk-lore in Burma, Ind. Ant.* vol. xxii. p. 160, Note; also *Ind. Ant.*, vol. xxii. p. 30.

[3] According to Burmese tradition the era which was suppressed by Kassapa had been established 148 years before by the maternal grandfather of Gotama (Bp. Bigandet, *Life or Legend of Gaudama*, p. 361).

[4] See Sir Arthur Phayre's *History of Burma*, pp. 9, 276; A. Bastian's *Geschichte der Indo-Chinesen*, p. 12.

AJĀTAÇATRU, the friend of the Buddha; DVATTAPOṄKA[1] is mentioned as the contemporary of KĀLĀÇOKA, the former being king of Burma in the year 100 of Religion. Finally, the date of the Third Council is said to have fallen in the 12th year of the reign of RAṂPOṄKA,[2] King of Sirikhetta (Prome). The Section of Chapter I. that deals with the Missions may be said to strike the keynote of the Sāsanavaṃsa. The author gives a few explanatory notes on the Nine Regions visited by the first Missionaries, and, of these nine, five are placed in Indo-China. His horizon seems to be limited, first, by an orthodox desire to claim most of the early teachers for the countries of the *South* (and hence to prove the purest possible sources for the Southern doctrines); and, secondly, by a certain feeling of national pride. According to this account, Mahā-Moggaliputta Tissa (as if with a special care for the religious future of Mramma) sent two separate missionaries to neighbouring regions in the valley of the Irawaddy—besides three others, who visited Laos and Pegu.

A few geographical notes explain the nine regions (leaving out Sīhaḷa) as follows:—

SUVAṆṆABHŪMI is (as in the Aṭṭhakathā) identified with Sudhammapura—that is Thātôn at the mouth of the Sittaung River.[3]

[1] Dwottabaung 101 (Year of Religion). See Phayre's list of Kings of the Prome dynasty, *Hist. Bur.*, p. 277. The legend of Dwottabaung or Ḍuttabaung (B.C. 442) is given in Taw Sein Ko's article *Folk-lore in Burma*, *Ind. Ant.*, vol. xxx. pp. 159 *et seq.*

[2] See Phayre's list (*His. Bur.*, p. 277). Ranbaung, sixth of the dynasty established at Tharekhet-ta-ra, reigned fifty years (from 193 to 243 Era of Religion). In Crawfurd's *Journal of an Embassy to the Court of Ava*, Appendix viii., a Burmese chronological table dates Ramb'haong, King of Prome, B.C. 351.

[3] SUVAṆṆABHŪMI see E. Forchhammer's *Notes on the*

YONAKARAṬṬHA is the country of the Yavana people or Jañ-May [1] (the country of the Shân tribes about Zimmé). The identification of Paññasāmi is one to be met with commonly in the works of Burmese writers, according to whom *Yona* is the Shân country about Chieng-Mai (Taw Sein Ko, *Remarks*, &c.; Forchhammer, *Early History*, &c.). European authorities have unanimously placed Yonaka in the N. W. region of India invaded and held by the Greeks (see, among others, Rhys Davids, *Buddhism*, p. 227; Sylvain Lévi, *La Grèce et l'Inde*, p. 37; Max Duncker, *Geschichte der Arier*, p. 373).

In the chapter on Yonakaraṭṭha the author of the Sāsanavaṃsa localises the Yonaka country more exactly, mentioning the countries *Haribhuñja*, *Kamboja*, *Khemavara*, and *Ayuddha*, also the cities of *Sokkataya* and *Kapunna*. From these hints we may gather that his Yonaka country extends along the valleys of the *Me-nam* and *Me-ping* rivers and includes the Shân States to the north of these. The names *Kamphaung* and *Zimmé* (on the Meping) *Thukkate* and *Yuthia* (on the Me-nam) can be easily recognised under their pseudo-Pali forms.

---

*Early History and Geography of British Burma. The first Buddhist Mission to Suvaṇṇabhūmi* ; Taw Sein Ko, *Preliminary Study of the Kalyāṇi Inscriptions* (*Ind. Ant.* vol. xxii. p. 17) explains Sudhammanagara as the modern Thatôn in the Amhurst district. Phayre (*Hist. Bur.* p. 19) describes *Suvârnabhûmi* as including the delta of the Irawadi and *Thahtun* (being the capital) see also *op. cit.* p. 24, for references to Lassen, Yule, and Bp. Bigandet on Suvaṇṇabhūmi.

The chapter on Suvaṇṇabhūmi touches briefly on Religion in *Muttima* (Martaban) as a part of *Rāmañña*. The history of this region is only carried on to the year 1478 A.D. (reign of the celebrated King DHAMMACETI.)

[1] YONAKARAṬṬHA (The *Jañ-May* of the Pali MSS. of this work, is usually transcribed *Zimmé* or *Chieng-Mai*).

With regard to the *Yavana* people, it may further be noted that in the sketch map of the ancient classical divisions of Indo-China, in Lucien Fournereau's *Le Siam Ancien* (*Annales du Musée Guimet*, Tome 27) *Yavanadeça* lies to the east of the Me-ping River. For the Yavana people in Indo-China see also Abel Bergaigne's *L'ancien Royaume de Campâ d'après les Inscriptions*, p. 61, and *Mémoires et documents de la Mission Pavie*, p. 3.

The ancient *Haripunya* is identified by M. Fournereau with Lamphun (*Siam Ancien*, p. 53). M. Pavie says, describing a Thai inscription at Lamphun, "Ce Haripuñjapura fut dans le haut Laos la station la plus reculèe vers la frontière de la Chine, et sans donte nous avons là la capitale du *Yavanadeça* qui du temps de la colonisation brahmanique comprenait la contrée du haut Mekhong, probablement toute le partie longeant la frontière de la Chine entre Chieng Mai et le Ton-king" (*Mémoires et documents de la Mission Pavie* (ed. M. Pavie et P. Lefèvre Pontalis), p. 144.

In the *Po° U° Daung Inscription* near Prome (ed. Taw Sein Ko, *Ind. Ant.*, vol. xxii. p. 1, *et seq*) the following states of the then Burmese kingdom are mentioned among others—*Kamboja* (including Moné, Nyangwé, Thibo and Alomeik), *Aguttaya* (including Dvārāvati (Bangkok) Yodayā (Ayuthia) and Kamanpaik).

*Khemavara*, is the region including Kaington and Kyaing Kaung. It lies between the Saliwen and Me-kong rivers. (See also F. Garnier, *Voyage d'exploration en Indo-Chine*, p. 366; and Yule, *Mission to the Court of Ava*, p. 352.)

VANAVĀSI[1] (on which Western opinion has been divided)

---

[1] VANAVĀSI. Some opinions on *Vanavāsi* may be cited:—Childers (*Pali Dict.* s.v.) explains Vanavāso: "Name of a country. According to Vijesiṃha it means Thibet."

Rhys Davids says (*Buddhism*, p. 227), "Vanavāsi, that

is the region round Prome. In support of this explanation the author mentions that an ancient image of the Buddha was found near Prome some years ago, the inscription of which says that it was erected for the homage of the people of *Vanavāsi*.

Of KASMĪRA-GANDHĀRA it is only said that these two countries formed part of one kingdom [*i.e.*, that of Açoka [1]] at the time of the Missions.

MAHIṂSAKAMAṆḌALA is (in agreement with other writers) identified as the Andhaka — or Andhra — country.[2]

CĪNARAṬṬHA, in the *Mātikā* of the Sāsanavaṃsa, takes the place of the *Himavantapadesa* of the Ceylon books.

---

is the wilderness. It surely cannot mean Thibet. . . . perhaps it was on the borders of the great desert in Rajputana."

Fergusson and Burgess (quoted by Taw Sein Ko in *Ind. Ant.*, vol. xxiii. p. 103) place Vanavāsi in Kanara (see *Cave Temples of India*, p. 17) and Köppen (*Religion des Buddha*, vol. i. pp. 195, 196) conjectures it to be "im Sudösten des heutigen Goa."

[1] KASMĪRA-GANDHĀRA. The Gandhāra country lay on the right bank of the Indus, south of Cabul (Max Duncker, *Geschichte der Arier*, p. 273).

[2] MAHIṂSAKAMAṆḌALA: Cf. the following:—

"*Mahīsamaṇḍala* worunter man vermuthet Mahīsmat oder Mahīsvara au der mitteren Nerbudda zu verstehen ist" (Köppen, *Rel. des Buddh.*, vol. i. p. 195).

*Mahīsa*, "the most southerly settlement of the Aryans South of the Godavari, in the Nizam's dominions" (Rh. Davids, *Buddhism*, p. 227, quoting Lassen's *Indische Alterthumskunde*, i. 681).

*Mahīsamaṇḍala*; Maisur (Fergussón and Burgess, *Cave Temples of India*, p. 17).

(Burma has its own *Mahimsakamaṇḍala*, a district,

Himavantapadesa, mentioned in our text as forming one region with Cīnaraṭṭha, has been identified with the Central Himalayas (Rh. Davids, *Buddhism*, p. 227), and with Nepâl (Fergusson and Burgess, *Cave Temples*, p. 17). The *Sen*, or *Chinarattha*, of the Po U Daung Inscription is the borderland to the N.E. of Burma (*i.e.*, includes the districts of Bhamo and Kaungsin, the district bordering on the Chinese province Yunnan). But in Chapter X. of the Sāsanavaṃsa, "On Religion in Cīnaraṭṭha," we read that the ruler of Cīna at one time ruled over Kasmīra-Gandhāra, though at the time of Majjhima's mission the latter countries did not form part of his domain. Kasmīra-Gandhāra did as a matter of fact become part of the great kingdom of the Mauryas in the time of Açoka (Max Duncker, *Geschichte der Arier*, pp. 275, 374), but at a later period war was waged between China and a rival power over these North-West provinces (Sylvain Lévi, *Notes sur les Indo-Scythes*, p. 62).

MAHĀRAṬṬHA is Mahānagararaṭṭha, or Siam.

MAHĀRAṬṬHA is considered by a number of European scholars to be the region of the Upper Godavari, that is, the country of the Mahārāstras (see E. Müller, *Journal of the Pāli Text Society*, 1888; also Rh. Davids, *Buddhism*, p. 227; Köppen, *Rel. Buddh.*, pp. 195, 196; Fergusson and Burgess, *Cave Temples*, p. 17). Childers, however, explains *Mahāraṭṭha* as Siam.

The author of the Sāsanavaṃsa explains that *his* Mahāraṭṭha or *Mahānagararaṭṭha* borders on Siam. From this observation and one or two others occurring in the chapter on Mahāraṭṭha, it would seem that the

mentioned in the *Po U Daung Inscription*, including Môgôk and Kyâtpyin).

It should be mentioned here that the name of the missionary to Mahiṃsaka is *Mahārevata* in Sās. V. *Mahādeva* in Dīpa V., Mahā. V., Suttav., Saddh. Saṃy., and Sām. Pas.

country in question is Laos. An interesting if slight allusion is made to the Brahmanic cult prevailing there at the time of the Mission (*aggihūtādimicchākammam yebhuyyena akamsu*). Nāgasena is mentioned as preaching in this region. (For Nāgasena in Laotian legend see Francis Garnier, *Voyage d'exploration*, pp. 248, 251. This author learnt that, in Siamese tradition, Laos is a Holy Land.) (*Op. cit.*, p. 100.)

I should add that an inscription of the seventeenth century, quoted by Burmese diplomatists in negotiation with the British Government and translated for his Government by Colonel Burney (Resident at Ava, 1837), thus defines the region *Mahānagara*, "All within the great districts of Kyaṃ youn and Maṃgeen" (Yule, *Mission to the Court of Ava*, p. 351).

Finally, Aparantaraṭṭha (placed by European scholars west of the Punjab), is none other than the Sunāparanta of the Burmese, *i.e.*, the region lying west of the Upper Irawaddy.

It is best here to quote *verbatim* a passage from the Burmese scholar to whose researches I am indebted for so many facts: "The native writers of Burma, however, both lay and clerical, aver with great seriousness that the *Aparántaka* referred to is Burma Proper, which comprises the upper valley of the Irawaddy. . . . Such flagrantly erroneous identification of classical names has arisen from the national arrogance of the Burmans, who, after their conquest of the Talaing kingdoms on the seaboard, proceeded to invent new stories and classical names, so that they might not be outdone by the Talaings, who, according to their own history and traditions, received the Buddhist religion direct from missionaries from India. The right bank of the Irawaddy river near Pagan was accordingly renamed Sunāparanta, and identified with Aparântaka" (Taw Sein Ko, *Some Remarks on the Kalyāṇi Inscriptions*, *Ind. Ant.*, vol. xxiii. p. 103).

In the *British Burma Gazetteer* (vol. ii. p. 746)

*Thoonaparanta* is identified with the upper portion of the *Thayet* district, or the west bank of the Irawaddy.

"West" is the sense in which "Aparanta" has been taken as indicating a borderland west of the Punjab by European scholars, of whom I need only quote Professor Ed. Müller (*Journal of the Pali Text Society*, 1888), Professor Rhys Davids (*Buddhism*, p. 227), Köppen (*Religion des Buddha*, vol. i. p. 192).

Tarānātha (p. 262 of Schiefner's translation) mentions Aparantaka as a part of India including "Bhangala and Odiviça."

The rest of Part I. of the Sāsanavaṃsa must be dismissed here with a few words. The religious history of the three regions outside Indo-China and Ceylon is not carried beyond the point where Buddhaghosa leaves it. To the brief account of the Aṭṭhakathā and the Dīpavaṃsa the Burmese author adds a few words of melancholy comment on the darkened state of those lands whence the sunlight of Religion has vanished. Mahāraṭṭha, Yonakaraṭṭha, and Vanavāsi are treated somewhat more fully, but these six chapters together made up only a small part of the book. I may add here that the Pali of the Sāsanavaṃsa also shows the author's intimate acquaintance with the commentaries. The style is plainly founded on that of Buddhaghosa and his successors. Naturally, in so modern a text there are no points of strictly philological interest. The obscurities that occur here and there may, I believe, be set down to the difficulties a Burman author would meet with in rendering into Pali some phrases characteristic of the Burmese language. Again, some words used by Paññasāmi in Part II. would appear to have a special application to the circumstances of his own country. It is this Part II., the most original and interesting chapter (on Religion in Aparanta), that is properly the subject of the present short study.

## THE MONKS AND THE KINGS OF MRAMMA.

*[In the following chapter the names and dates of the Kings of Burma appearing in the text follow Paññasāmi; those in the notes are drawn from other sources (see authors cited) for comparison. Occasional references are given (by page) to the printed text of the Sāsanavaṃsa (published by the Pali Text Society).]*

IN the Burma of to-day, as in the Europe of the Middle Ages, the monks are the historians; the last recension of the National Chronicle, or History of the Kings (MAHĀRĀJAVAṂSA), was the work of "a body of learned monks and ex-monks" in the year 1824.[1]

But, though a lay point of view is hardly to be expected from such a body of editors, the native chronicles consulted by students of Burmese history have been described as very full and by no means untrustworthy.[2]

The SĀSANAVAṂSA, a work of narrower scope, cannot, of course, add to our knowledge of the political and military

[1] See Taw Sein Ko's remarks on the native histories of Burma (*Indian Antiquary*), vol. xxii. p. 61.

Lassen (*Indische Alterthumskunde*), vol. iv. p. 369), writing in 1861, mentions a recension of the *Mahārājavaṃsa*, made by command of the king, some sixty years before. The work was based on two older histories. Among the works of the celebrated thera Aggadhammālaṃkara (17th century), mentioned in our text, occurs an abridged version (*Saṃkhepa*) of the *Rājavaṃsa*, written at the request of the king.

[2] See preface to Sir Arthur Phayre's *History of Burma*, London, 1883.

history of the author's country. Yet, in so far as the religion of the Buddha has played a great part in Burma's social life, and has been the first awakener of her intellectual life and the supreme interest controlling it, a record of the Order which, for centuries, has been the living embodiment of that religion, cannot but be interesting.

The RĀJAVAṂSA is one of the authorities frequently referred to (besides inscriptions and "ancient books") by the author of the SĀSANAVAṂSA, but he chooses from his material with a very strict regard for the purpose of his book. The National Chronicle is quoted here and there, but, as a whole, the part history plays in the religious records is slight. We find here only abrupt mention of wars and sieges, and allusions to kings of Burma, who serve as chronological milestones by the way, or stand out as pillars of the Religion, if they spend liberally to do it honour.

Paññāsāmi's history is a purely ecclesiastical piece of work. Kings are judged, as a rule, according to their "acts of merit"—the building of cetiyas and vihāras and the supporting of the Saṃgha—with a certain calm detachment, that is able to separate their names from any other associations, and to measure their virtue and importance by a measure of its own.

In the following analysis of the Sixth Chapter of the SĀSANAVAṂSA I have set set side by side with such hints of history—bare dates and scanty facts—as occur there, some references to the national chronicle.[1] Occasionally

[1] That is to such translations or abstracts as were accessible to me in the works of European writers, namely, Sir Arthur Phayre (*History of Burma*), Bishop Bigandet (*Life or Legend of Gaudama*), Sir. H. Yule (*Narrative of a Mission to the Court of Ava*), J. Crawfurd (*Journal*), A. Bastian (*Geschichte der Indo-Chinesen*), Father San Germano (*The Burmese Empire*, ed. Jardine),

there is a curious and characteristic difference between the ecclesiastic's version and that of the kings' chroniclers. I have been compelled to leave out the picturesque element brought into the Mramma chapter by the stories told of noteworthy theras. The historical thread is broken by these side-episodes, and some of the chief points obscured, which a closer drawing together of the more important events may serve to bring out clearly.

The History of Religion in Mramma begins with a legendary visit of the Buddha himself[1] to the Lohitacandana vihāra (presented by the brothers Mahāpuṇṇa and Cūlapuṇṇa of Vānijagāma).[2] The Faith was not "established" in the land till the mission to Aparantaraṭṭha in the year 235 after the *Parinirvāna*,[3] but the historian mentions communities of bhikkhus as already existing in Aparanta when Yonakadhammarakkhita arrived and points out that the Sutta preached by that thera —the "Aggikkhandhopama"[4]—has a special bearing on the duties of bhikkhus. In this connection he refers, for the first time, to the heretics called Samaṇakuttakas,[5]

Taw Sein Ko (*Indian Antiquary*, vols. xxii. and xxiii.), E. Forchhammer (*Reports to the Government*), *British Burma Gazetteer*, Col. Burney's articles in *J. A. S. Bengal*, vol. iv., &c., &c.

[1] Cf. Spence Hardy, *Manual of Buddhism*, pp. 215 and 268.

[2] Lègaing (Taw Sein Ko, *Indian Antiquary*, vol. xxii. p. 6).

[3] The Burmese tradition places the Parinirvāna at 543–544 B.C.

[4] A discourse in the Suttanipāta (not yet edited) of the Aṅguttara Nikāya. I owe this reference to Prof. E. Hardy, editor of the Aṅguttara (together with other kind help in my study of the Sāsanavaṃsa).

[5] It is certain that the Buddhism of Burma fell away from purity at an early time. Positive evidence exists of

who are said to have gained a footing in Arimaddana (Pugân) even at that early period.

To give Arimaddana due religious importance from the earliest times, another legend is quoted here from the Ancient Books (*porāṇapotthakā*), telling how the Buddha visited a spot in Tambadīpa[1] and prophesied that SAMMUTIRĀJĀ[2] would build a city there, and religion would stand fast in that city.

To prove that Yonakadhammarakkita preached in Tambadīpa as well as in Aparanta, Paññasāmi points out that it is said in the Aṭṭhakathā that thousands of persons of the Kṣatriya clan were converted and entered the

---

the great changes that had come over the religion of the people by the eleventh century, at which time "a debased form of Buddhism which was probably introduced from Northern India existed at Pagân. Its teachers, called Aris, were not strict observers of their vow of celibacy, and it is expressly recorded in native histories that they had written records of their doctrines, the basis of which was that sin could be expiated by the recital of certain hymns" (Taw Sein Ko, *Ind. Ant.*, vol. xxiii. p. 258). The writer I quote refers, in another place, to ancient inscriptions in Burma as pointing to the influence of the Northern School of Buddhism (*Ind. Ant.*, vol. xxii. p. 165).

[1] According to the inscription translated by Col. Burney (see above), Tambadīpa includes the districts of Pugân, Ava, Panyâ, and Myenzain. In the *British Burma Gazetteer* (vol. ii., p. 746) Tambadīpa is described as the upper portion of the Thayet district, on the east bank of the Irawaddy.

[2] This King (SAMUDRI, THAMUGDARIT, THAMUDIRIT or THAMOONDIRIT) established a dynasty at Pugân in 108 A.D. (Phayre, *History of Burma*, p. 278. *Brit. Bur. Gazetteer*, Article "*History*," vol. i. p. 239; Burney Notice of Pugân, *J. A. S., Bengal*, vol. iv. p. 400).

Order, and, since there were no Kṣatriyas in Aparanta, this statement points to a visit of Yonakadhammarakkita to the neighbouring province, Tambadīpa.[1]

But though Arimaddana was destined to be a centre of religion, heresy was rife there from the time of Sammuti himself, and continued to grow and multiply till in the time of ANURUDDHA[2] the adherents of the Samaṇakuttakas numbered many thousands. The chief and most dangerous heresy of this sect is briefly described; it lies in the boundless abuse of the *Paritta*,[3] which becomes, with these heretics, a charm to absolve from guilt even the murderer of mother or father. Such doctrines (together with others that raised the ācariyas to tyrannical power over the family life of the laity[4]) had corrupted the

[1] Taw Sein Ko observes: "The finding among the ruins of Tagaung of terracotta tablets bearing Sanskrit legends affords some corroboration of the statement of the native historians that long before Anorat'azo's conquest of Thatôn, in the eleventh century A.D. successive waves of emigration from Gangetic India had passed through Manipur to the upper valley of the Irrawady, and that these emigrants brought with them letters, religion, and other elements of civilisation" (*Ind. Ant.*, voll. xxv. p. 7). For the same opinion see Phayre, *Hist. Bur.* (pp. 15, 16), and Forchhammer's *Notes on the Early History and Geography of British Burma*, p. 6.

[2] Anoarahtâ, consecrated King in 1010 A.D. He is the great hero of the Burmese. (Phayre, *Hist. Bur.*, p. 22); A. Bastian, *Geschichte der Indo-Chinesen*, p. 33).

[3] Originally hymns, suttas and auspicious texts to ward off danger and evil spirits. (Childers, *Pali Dictionary*, s.v.; C. Bendall, '*Catalogue of Sanskrit and Pali Books*, in the British Museum, 1892.)

[4] Sir Arthur Phayre, writing of this period, says that a change, from some unknown external cause, had corrupted religion in Burma—a change such as had already taken place in the Buddhism of the Punjab in the sixth century.

religion of Tambadīpa, when in the eleventh century a

He, too, gives the name "Ari" as that by which the heretics were known. Might not this *Ari* be a slightly altered form of the Sanskrit *arya*, the *Arya* of Buddhist terminology?

A further comparison of the Samaṇakuttaka heresy (very briefly summed up in the Sāsanavaṃsa) with the North Indian or rather Tibetan Buddhism, is suggested to me by the following sentences in our text: "Sace pi puttadhītānam āvāhavivāhakammaṁ kattukāmo bhaveyya ācariyānaṃ. paṭhamaṃ niyyādetvā āvāhavivāhakammaṃ kattabbaṃ; yo idam cārittam atikkameyya bahu apuññaṁ pasaveyyā ti." ("If any man be desirous of giving sons or daughters in marriage, he must first hand over (one of his offspring) to the ācariyas before (any) giving in marriage. Whosoever transgresses this rule commits great sin (lit. produces great demerit).") If my interpretation is correct (making niyyādetva refer to a direct object, understood from the puttadhītānam preceding) the passage recalls a trait of Tibetan Buddhism. "It would appear that compulsion is also exercised by the despotic priestly government in the shape of a recognised tax of children, to be made *lāmas*, named *btsun-grul*. Every family thus affords at least one of its sons to the church. The first born or favourite son is usually so dedicated in Tibet. The other son marries in order to continue the family name and inheritance. . . ." (L. A. Waddell's *Buddhism of Tibet*, p. 70).

I ought to add, however, that there is no mention in the Sāsanavaṃsa of Nāga-worship, as a practice of the Samaṇakuttakas, but Phayre's authority describes the Aris (the priests of this corrupt cult), living in monasteries like Buddhist monks. They were expelled and stripped of their robes (like the Samaṇakuttakas) when Anuruddha had come under the influence of "Arahân" from Thahtun (*Hist. Bur.*, p. 33).

With regard to the name Samaṇakuttaka: from the

new era opened with the arrival of the great thera Arahanta, from Thatôn.[1]

Arahanta's coming to Arimaddana, and the sweeping reforms that King Anuruddha forthwith carried out at his instance, are related with a fulness that shows how momentous this episode is in the eyes of the historian. [The story is first told in the words of the RĀJAVAṂSA, but two other versions follow, drawn from the PARIT-

---

analogy with *Kuttima* = artificial (derived by Childers from Skt. *Kṛtṛma*), *kuttaka* seems to be the Skt. *Kṛtaka* = false, artificial, simulated. *Samaṇakuttaka* would therefore simply mean: simulating (the life of) the Samaṇas. It is expressly said that the outward show of a monastic life like the Buddhist monks was kept up by this sect, and that the kings who patronised them believed them to be disciples of Gotama. Professor E. Müller has kindly pointed out to me an instance of the use of this adjective in the passage, "kuttakan ti solasannaṃ nâṭakitthînaṃ ṭhatvâ naccanayoggan uṇṇâmayattharaṇaṃ" (*Sumaṅgalavilâsinî*, I. p. 87). Here an artificial carpet is meant, affording room to sixteen dancing girls.

Discussing the term *Çramaṇakṛtakaḥ*, Prof. Bendall writes: "There are plenty of mentions of 'false Samaṇas' . . ." For a modern use of a similar phrase, I may also refer to a passage in Mr. Bird's valuable work, *Wanderings in Burma*, where he speaks of the modern clergy in the Eastern Shân States as "less orthodox than those in the Western States and Burma," who call them "*Htu*" or "*Imitation priests*." (See p. 23 of *Wanderings in Burma*. George Bird, Education Department, Burma, London, 1897.)

[1] The capital of Pegu, mentioned, in the text, by its classical Pali name Sudhammapura (see Taw Sein Ko, *Preliminary Study of the Kalyāṇi Inscriptions*, *Ind. Ant.*, vol. xxii. p. 17; Phayre, *Hist. Bur.*, p. 34).

TANIDĀNA and SĀSANAPAVEṆI [1].] The Samaṇakuttakas' heresy was, in fact, annihilated and their communities were relentlessly broken up, but Arahanta warned the king that there was danger for the future of religion, since no relics of the Master's body were treasured in the capital, and the sacred Texts were wanting. He therefore urged Anuruddha to send an embassy to Sudhammapura where there was a wealth of relics and books. This was done, but MANOHARI,[2] king of Pegu (jealous, as it is said—perhaps envying Anuruddha the honour of Arahanta's intimacy), refused the request, with a contempt that roused the Burmese king to fury.[3] He descended on Sudhammapura with a huge land force and a number of ships, and laid siege to the city. For a while the army was miracu-

[1] I have not come across the titles of these two works in any catalogue of Pali books or MSS. that I have been able to consult. They may be Burmese works, mentioned here by a classical instead of their vernacular name (according to Paññasāmi's usual custom). I may note that the difference between the three versions is characteristic. The *Rājavaṃsa* naturally brings the king into the foreground; the *Parittanidāna* tells the story of the thera's successful attack on the chief heresy of the Samaṇakuttakas, his exposure of a false miracle, and the burning of a book of false doctrine, while the *Sāsanapaveṇi* lays stress on Arahanta's place in the succession of theras.

[2] See *Preliminary Study of the Kalyāṇi Inscriptions*, *Ind. Ant.*, vol. xxii. p. 17. Manohari is also called Manuha (Phayre, *Hist. Bur.*, p. 34).

[3] The words of the message are given—a home thrust at Anuruddha's former patronage of heretics: "It is not seemly to send the three piṭakas and relics to such as you, who hold false doctrine—even as the fat of the maned lion can be kept in a bowl of gold and not in a vessel of clay." A proverb turning on this folk-superstition occurs in

lously prevented from approaching, but when Anuruddha's Brahman soothsayers,[1] skilled in the Atharvaveda, came to the rescue, the protecting spell was broken by the finding of the mutilated body of a murdered Hindu, buried under the city walls.[2] It was dug up and thrown into the sea and the besiegers entered Sudhammapura.

Manohari and all his household were carried away captive, and with his captives Anuruddha brought back to Pugân many elephant-loads of relics and books. All the members of the Saṃgha in Thatôn were transferred to Pugân, so that there were now a thousand teachers to

---

the well-known *Dhammaniti* of Burma (Section V., v. 62).

> Sīhamedā suvaṇṇena na ca tiṭṭhanti rajate
> Paṇḍitānaṃ kathāvākyaṃ na ca tiṭṭhati dujjane.

The superstition is that the fat of the lion evaporates if placed in a common vessel. (See Jas. Gray's *Nīti Literature of Burma*, p. 51.)

[1] For the employment of Brahmanical astrologers at the court of Burmese kings see Taw Sein Ko, *The Spiritual World of the Burmese* (*Transactions of the Ninth International Congress of Orientalists* p. 179).

[2] "The Burmese kings of old used to have human beings buried alive at the four corners of the walls of their capital city at the time of its foundation, in order that the spirits of the deceased might keep watch and ward over the population, and by their occult influence fail the attempts of invaders to force an entrance into the city" (Taw Sein Ko, *Spiritual World*, &c., *Trans. Int. Con. Or.*, vol. x. p. 180).

Cf. A. Hillebrandt: "Weit verbreitet ist das Glaube dass ein Bau nur wohl befestigt sei wenn ein Mensch oder Tier in seine Fundamente gegraben ist" (*Vedische Opfer und Zauber. Grundriss der Indo-arischen Philologie u. Alterthumskunde.* 1. Band, 2 Heft, p. 9).

expound the sacred texts. Anuruddha further sent for copies from Ceylon, which Arahanta compared with those of Pegu, to settle the readings. Manohari is said to have been made a pagoda-slave,[1] but there is some evidence in the Sāsanavaṃsa that he was not ungenerously treated,[2] for while at Arimaddana he still possessed at least one of his royal jewels, a splendid gem, the price of which he devoted to the making of two great statues of the Buddha. According to Paññasāmi the statues exist to this day.

The Sāsanavaṃsa here leaves Anuruddha[3] and passes on to the time of NARAPATISISU[4] (1167 A.D.) The celebrated teacher Uttarājīva had come from Sudhammapura to Arimaddana and, in his turn, had established religion there. His pupil Chapada spent ten years studying in Ceylon, and then returned with four colleagues—Sīvali, Tamalinda, Rāhula, and Ānanda—to

---

[1] Phayre, *Hist. Bur.*, p. 34.

[2] Forchhammer, describing the so-called "Palace of Manuha," in his report of the ruins of Pugân, observes: "Anuruddha seems to have allowed Manuha the semblance at least of a king" (*Report*, Jan., 1891, pp. 7 and 8). Bird, *Wanderings*, &c., p. 353.

[3] Anuruddha's later attempts to get relics (from China and Ceylon) seem to have been less successful than his raid on Sudhammapura. (Phayre, *Hist. Bur.*, p. 35; Bastian, *Gesch. Ind. Chin.*, pp. 33, 38.)

[4] Narabadi-tsi-tsi-thu (1167). Six kings, the earlier successors of Anuruddha, are here passed over. Two of them are mentioned in the text further on. (See Phayre, *Hist. Bur.*, pp. 37, 49, 281.)

"Vielleicht erst mit Narapadisethu wird wieder geschichtlicher Boden getreten" (Bastian, *Gesch. Ind. Chin.*, p. 35).

the capital.[1] There they set up a community apart,[2] and were specially favoured by King Narapati. After the death of Chapada separate schools came into existence, having their origin in certain differences[3] that arose between the three surviving teachers—Sīvali, Tamalinda, and Ānanda (p. 66), Rāhula having already quitted the Order.

The schools were named each after its leader, but are together known as the *pacchāgaṇa* (or later school) to distinguish them from the earlier school in Arimaddana *(purimagana)* founded by Arahanta (p. 67).

The three teachers died early in the thirteenth century, a time when, it is said, religion shone at its brightest in Pugân. A short digression is made here to mention the building of the celebrated Nanda (or Ananda) temple by King CHATTAGUHINDA[4] (p. 68) in the eleventh century, and the history then returns to the time of NARAPATI,[5]

---

[1] The whole story is related in the Kalyāṇi Inscriptions. (See Taw Sein Ko, *Preliminary Study*, &c. *Ind. Ant.*, vol. xxii. p. 29, *et. seq.*)

[2] Narapati assigned separate quarters to the different sects then flourishing at Pugân. (See Forchhammer's Archæological Report, 1891.)

[3] They disagreed on the application of Vinaya rules to the following cases: The keeping of a tame elephant, received as a present from the king (instead of setting it at liberty), and the personal recommending of pupils by a teacher *(Vacīviññatti)*.

[4] *Kyansitthâ* (1057 A.D.). (Phayre, *Hist. Bur.*, pp. 39, 281.) For descriptions of the still-frequented Ananda temple see Yule, *Mission to the Court of Ava*, p. 36, and Crawfurd's *Journal*, p. 114.

[5] It is rather curious that only one passing mention occurs in the text, of ALON-CAÑ-ÑU (Alaungsithu; 1058 A.D.), the grandson of Kyansitthâ, a notable king and a zealous Buddhist. He built the great Shwe-ku temple at

(p. 69), a king whose personality stands out with some distinctness in a story of the thera Sīlabuddhi. We see in this latter one of the best types of the Buddhist monk unspoilt by kingly favour as untouched by spiritual pride He opposes the sovereign's wish to build a cetiya on the Khanitthipâda hill, warning him that there is no merit in forcing on his people the heavy labour of levelling the ground. He refuses to eat of the king's bread, and would leave for Sīhaḷa but is prevented, by a stratagem of a resourceful minister, and brought back to the king. Narapati, warned by the haunting of a terrifying *Yaksha*, that he has erred, receives the holy man with great honour, and hands over to him his five sons. Sīlabuddhi's characteristic response is to trace out five sites where his royal bondsmen shall build five cetiyas, and with that act he restores them their freedom.

Other anecdotes follow to illustrate the splendour of religion in Arimaddana and its continuance through Saints and Arhats.[1] The author adds that he could relate many more, but that he fears to overload his history (p. 72).

---

Pugân, improved the administration of law in his kingdom, interfered successfully in the affairs of Arakan, and caused the Buddhist temple at Gaya to be repaired, where an inscription testifies to his piety (see Phayre, *Hist. Bur.*, p. 39). Some explanation of this silence may, perhaps, be found in a fact noted by Bastian (*Gesch. Ind. Chin.*, p. 38), namely, that the personalities of Anoarahtâ and Alaungsithu have become mingled in Burmese tradition (to the profit of the greater hero's reputation).

[1] The difficulty of recognising the arhat in this world is briefly discussed here. Examples of abstract questions in the Sāsanavaṃsa are so rare that I mention this instance. An anecdote relating to arhatship is told of Mahākassapa, whose attainment to that state was not recognised by his *saddhivihārika*, the pupil who was his daily attendant.

On the anecdotes follows an account of the RELIGIOUS LITERATURE of Tambadīpa, the beginning of which is traced back to the reign of SAṄ-LAṄ-KROṄ rājā[1] contemporary of Mahānāma of Sīhaḷa. The mahātheras of Mramma were already writing books in the time of Buddhaghosa and Buddhadatta, and ṭīkas were composed by later authors, for the full understanding of the ancient works. In the year 1127, Aggavaṃsa wrote the celebrated grammatical treatise *Saddanīti*[2] expounding the original meaning of the language used in the three Piṭakas. Siñhalese scholars of that time, we are told, said of this work that they had none in their own country to compare with it, in settling difficult points.

Other works of the twelfth and thirteenth centuries are mentioned, with the names of their authors. Prominence is given to books on grammar, and here the name of Saddhammakitti is marked out for special honour as the author of the EKAKKHARAKOSA.[3] Saddhammakitti lived in the troublous times when religion languished in Tambadīpa under the cruel rule of a heretic of the JALUMA family.[4] The Ekakkharakosa was written to keep alive B. E. 887.

The story of Pilindavaccha is referred to (see *Suttavibhaṅga*, xxiii. 1, and Iddhikathā of Kathāvatthu, xxi. 4).

The digression leads up to the statement that the theras Sīhaḷabuddhi, Polloṅka, and Sumedha of Arimaddana were arhats.

[1] THENG-LAY-GYUNG, about 345 A.D. (*Rajaweng* list of Kings of Pugân. Phayre's *Hist. Bur.*, p. 279).

[2] Forchhammer's Archæological Report on Pugân, p. 2.

[3] *Ekakkharakosa,* a small vocabulary of words of various significations ending in certain final letters, compiled by a very learned Buddhist priest of Burma named Saddhammakitti. [Subhūti, preface to his edition of *Ekakkharakosa,* edited with *Abhidhānappadīpikā,* Colombo, 1883.]

[4] A son of the Shân chief and conqueror of Ava, SALUN or Tsalun. Ava was taken by the Shâns about 1523, and Salun placed his son THO-HAN-BWA on the throne. Under

sacred learning, then in mortal danger from the great destruction of books in the land (p. 76).

From Saddhammakitti's time, the beginning of the sixteenth century, the story again goes back to the later Kings of Pugân. Of King JEYYASIṄKHA (1219 A.D.),[1] we only hear that he forsakes the world, broken-hearted at the death of a son, and is succeeded by Kyocvā. The latter's piety and zealous furthering of religion are enthusiastically praised.[2] Plunged in study he left the affairs of state to his son: he was himself the author of two manuals, *Paramatthabindu* and *Saddabindu*, for the use of his wives, and one of his daughters wrote the *Vibhatyattha*.[3] It was even currently said that this king, in a former existence, had been the mighty champion of religion, Anuruddha.

---

him the Buddhist monks suffered a ruthless persecution (see Phayre, *Hist. Bur.*, p. 93, and *British Burma Gazetteer*, vol. i. p. 278).

[1] According to Phayre's authorities Jeyyasiṅkha succeeded his father in 1204, and his reign came to an end in 1227. His son Kyocvā or Kyatswâ appears in Phayre's list of Kings (*Hist. Bur.*, p. 281), but there is no further account of him. It was at this period that "danger began to gather round the Pugân monarchy" (Phayre, *Hist. Bur.*, p. 51).

[2] A Burman Chronicle, quoted by Crawfurd (Journal, vol. ii., p. 288), says of Kyocvā, "He loved everybody, read and became master of every book, held public disputations, and seven times a day instructed his household. He wrote himself a work called Parmata Bingdu, and built a great house for the purpose of holding disputations. He also constructed a monastery at Sagu and a great tank by damming a mountain stream. During this reign there were no wars or commotions of any kind. . . ."

[3] *Vibhatyattha* affords examples of the Pali cases. (Subhūti, preface to *Abhidhanappadīpikā*.)

The career of the thera Dīsapamokkha, who attained to profound knowledge in his old age, illustrates these golden days of learning under Kyocvā. The story is followed by a glowing account of the science and zeal of the women of Arimaddana, and anecdotes are told of their skill in grammar and the keenness of their wit [1] (p.78). On this joyous note the history of religion in Arimaddana ends. There is no mention of Kyocvā's next successors. UZANA (1243 A.D.) and NARATHIHAPATÉ (1248). (Phayre, *Hist. Bur.*; p. 281.) Bastian quotes an inscription in Sagain which mentions *Nara-siha-pade*, under whom the temples of Pugân were torn down to fortify the city against the Chinese (*Gesch. Ind. Chin.*, p. 41). Even the building of a gorgeous cetiya does not earn a place for NARATHIHAPATÉ among the kings of the Sāsanavaṃsa. The Burmese people remember him as TARUK-PYE-MENG, a nickname that keeps alive only the memory of his unkingly flight from his capital before the Taruk; and in the eyes of the monks the "merit" of the great cetiya may well have been lost to its founder, when the temples of Arimaddana were torn down in a vain attempt to fortify the city against the Mongol invaders.[2]

The centre of interest now shifts from Tambadīpa to Ketumatī, the capital of Jeyyavaḍḍhana [3] and the history suddenly passes over to a later period (1510 A.D.) (p. 80). The founding of Ketumatī by king MAHĀSIRIJEYYASŪRA,[4]

---

[1] An extract from this part of the Mramma chapter is given by Minaev in Appendix B to Chapter III. of his *Recherches sur le Bouddhisme.*

[2] Phayre, *Hist. Bur.*, pp. 51, 53, 54; and Col. Burney's translations from *Rājavaṃsa*. J. A. S. Bengal, vol. iv. p. 400, *et seq*. Bird, *Wanderings*, p. 121.

[3] Taungu. (*Ind. Ant.*, vol. xxii. p. 4, &c.)

[4] MENG KYÎNYO, who assassinated his uncle and succeeded him in 1845. He founded Taungu city. Phayre, *Hist. Bur.*, p. 92, and Mason (abstract from the chronicles of Taungu) in *Burma*, p. 65.

a descendant of the fallen dynasty of Pugân, and the steady growth of his power, as a rival to the Shân usurpers then ruling in Tambadīpa, give a historical importance to his reign, but it is naturally not for this reason that it stands out in the annals of religion. The events chronicled in the Sāsanavaṃsa are the arrival, in the year 1530, of the thera Mahāparakkama from Ceylon, and the breaking out of a controversy which he was afterwards called upon to decide. The dispute was about the precept (*sikkhāpada*) relating to intoxicating drinks.[1] The disputing parties differed in their interpretation of passages in the *Kaṇkhāvitaraṇi*,[2] and other commentaries, dealing with the question: at what stage of its preparation the juice of the coconut palm, &c. [*tāli-nāli-kerādīnaṃ*], should be considered an intoxicating [and therefore unlawful] drink. Mahāparakkama gave judgment and afterwards wrote the book called *Surāvinicchaya* on this same question.

Here another change of period takes us back more than two hundred years to the last days of the hapless KITTITARA,[3] the deposed king of Pugân. The scene is again Tambadīpa, but Arimaddana is no longer the citadel of religion. A blank is left between the reign of the pious KYOCVĀ I. and that of the three Shân usurpers, who now (1302 A.D.) hold the last king of Pugân prisoner at Khandhapura.[4] One episode alone brings Khandhapura into the History of Religion, namely, the siege of the city by a Mongol army, at the instance of the Burmese king's

[1] One of the five that are binding on every Buddhist. (Rhys Davids, *Buddhism*, pp. 139, 140.)

[2] Buddhaghosa's Commentary on the Pātimokkha.

[3] KYOSWÂ or KYAUTSWA II. (1279 A.D.). *Hist. Bur.*, pp. 58, 281.

[4] Myinzaing, a few miles to the south of Ava. (See *Hist. Bur.*, p. 58, and Col. Burney's Translation (*loc. sit.*) for the Rājavaṃsa account of this episode. It agrees in its main features with that given in Sāsanavaṃsa.)

son, who sought to restore his father to power. According to the Sāsanavaṃsa the Shân brothers, at the time of the siege, sought the advice of a learned thera, as to their best tactics, and received the rather sarcastic answer that such affairs were not the province of the Samaṇa and they had better consult the actors (p. 82). The brothers followed this counsel to the letter, took the song of some actors, in a water-spectacle, as a hint to be acted upon, and killed their captive. The besiegers then withdrew, holding it useless to carry on the war on behalf of a dead man.

According to Burmese chronicles a monastery was built at Khandhapura by the Shân governors,[1] but this is not mentioned in the Sāsanavaṃsa, where it is only stated that a number of theras dwelt in the city, but no books were written there.

The youngest of the three Shân brothers, however—SĪHASŪRA[2]—finds a place in our history as the founder of the capital Vijayapura[3] (in 1312) and as a protector of B. E. 674. religion. Yet in his reign there were few righteous bhikkhus and the Samaṇakuttaka heresy revived. Better days followed in the reign of his adopted son UJANA[4] (1322) who built seven great cetiyas and bestowed gifts of B. E. 684. land with them. Religion flourished then in Vijayapura, for many thousands of theras had settled there; nevertheless, a scandal was caused by the quarrels of the bhikkhus appointed to receive from the tillers of the soil the due share of the monastery lands. As a protest against this unseemly discord a sect was formed, whose members

[1] *Hist. Bur.*, p. 58.

[2] Thihathu (*Hist. Bur.*, pp. 59, 282). Bastian, *Gesch. Ind. Chin.*, p. 53.

[3] Panyā, a few miles to the north of Myinzaing. (*Hist. Bur.*, p. 59.)

[4] Son of the deposed Kyautswâ. (*Hist. Bur.*, pp. 60, 282.) Crawfurd's *Journal*, Appendix viii.

withdrew from the more social life of the vihāras and lived in the forests.

B.E. 704. In 1342 UJĀNA abdicated in favour of his half-brother Kyocvā [1] (p. 85). Here a group of short tales enlivens the chronicle. The author seems almost to enjoy writing of a wrestling match or describing the king's swiftest horse, but the religious aim of these anecdotes is not quite clear. Kyocvā does not appear to have been a notable benefactor of religion. In his young days he had not a thought beyond hunting, till he was advised by Sakra, in a dream, to observe Uposatha, as a means of arriving at power and kingship. Later, when on the throne, he was the patron of Samaṇakuttakas and even had them in his service. But he was an auspicious prince; he captured the five white elephants promised by Sakra, and his extraordinary luck is (consistently with the general theory of re-birth), counted to him for merit.

B.E. 713. The reign of his son KITTISĪHASURA [2] (1351 A.D.) or CATUSETIBHINDA is marked by the writing of some well-known works. Among others is mentioned the *Saddasāratthajālinī*, and a picturesque story is told of the author, Nāgita, or Khaṇṭakakhipa—so nicknamed from the oddly inauspicious opening of his religious life, when he was so unwilling to be taken to study with a bhikkhu that his father, by way of rebuke, threw the obstinate boy into a thorny bush.

The second Shân capital, Jeyyapura,[3] and its founder

B.E. 685. SAṂ-KHA-YĀ-CO-YON [4] (1323 A.D.) are mentioned only with the remark that no books were written in the city. No

---

[1] KYOASWA or NGĀ-SÎ-SHENG (1342 A.D.). *Hist. Bur.*, pp. 60, 282.

[2] Kyoaswâ IV. *Hist. Bur.*, pp. 60, 282. Crawfurd's *Journal*, Appendix viii.

[3] Sagain, on the right bank of the Irawaddy.

[4] ATHENGKAYA (1322), a son of Thihathu, who died in that year. (*Hist. Bur.*, pp. 60, 283.)

record of the last forty years of the Shân dynasty appears in the Sāsanavaṃsa. A few sentences carry the history over the destruction of Vijayapura and Jeyyapura, in 1364, B. E. 726. to the opening of a new epoch with the foundation of Ratanapura[1] by SATIVA-RĀJĀ in the same year (p. 87).

The first episode set down in the religious record of the new capital is the "establishment" of religion by two theras from Ceylon, Sirisaddhammālaṃkāra and Sīhaḷamahāsāmi, who landed at Kusima in 1429, bringing relics B. E. 791. from their country (p. 90).

Byañña,[2] King of Pegu, refused to allow them to settle in his dominions, and they proceeded to SIRIKHETTA, where the King of Burma[3] gave them a splendid reception. On the arrival of the relics an earthquake took place, which made a deep impression on the people. The Ceylon theras settled in Mramma, and the spread of religion in the country is ascribed to them. Still, the earlier kings of Ratanapura had not neglected works of piety. MA-ṄA-KRI-COK[4] (1368 A.D.) rebuilt the celebrated B. E. 730. Ca-nah-khuṃ Cetiya, and bestowed on his tutor, Khema-

[1] Ava, at the confluence of the Irawaddy and Myit-nge, founded by THADOMINBYA in 1364. This prince, who was supposed to be of the ancient royal race of Burma, resolutely attacked the Shân power and made himself king. (*Hist. Bur.*, pp. 63, 64; *Ind. Ant.*, vol. xxii. p. 8.) He built pagodas in his new capital, but "he is denounced (says Phayre) in Burmese history as a man of cruel disposition who altogether disregarded religion." He reigned less than four years.

[2] BINYÂ-RÂN-KÎT (*Hist. Bur.*, pp. 83, 290).

[3] MENG-NÂN-SI (1426 A.D.), a Shân, who claimed descent from PAÑCA-SETIBHINDA (*Hist. Bur.*, p. 82).

[4] MENG-KYI-SWÂ-SOA-KAI, elected successor to THADOMINBYA in 1368. He left so great a reputation as a warrior that he is counted among the five kings of Burma whose conquests brought the most glory and territory to his country (Yule, *Mission to the Court of*

cara, whom he made head of the Order, the royal dignity of the white umbrella.

It is at this period—in the time of ADHIKARĀJĀ[1] (1400 A.D.)—that a *Saṃgharājā* is first mentioned in this chapter. Adhikarājā's tutor, on whom he bestowed the title, is expressly excluded by our author from the succession of theras; but the same king was fortunate in calling bhikkhus to his aid in temporal affairs. When RĀJĀDHIRĀJĀ,[2] King of Rāmañña, invaded his country and threatened his capital with a siege, it was a bhikkhu of his council who confidently undertook to parley with

B. E. 766. the foe, and exhorted Rājādhirājā to such purpose that he returned peaceably to his own country.

B. E. 788. In the following reign (that of MRIḤ-ÑA-ṄĀH, 1426 A.D.),[3] the era was changed and a new reckoning established (according to the old Burmese custom) to avert an evil omen In the Sāsanavaṃsa the king is said to have been counselled by two learned theras to make the change; it is an interesting and (in our text) an unusual mention of theras acting as astrologers (their advice to the king is given on the strength of the *Vedasattha*). There is no hint that these two were wanting in sacred knowledge, though, in another passage, a distinction is severely made between the higher learning and secular science.

Among the theras who lived and wrote at Ratanapura in the fifteenth century, the most celebrated was Ariyavaṃsa (author of *Maṇisāramañjusā, Maṇidīpa, Gandhābharaṇa* and *Jātakavisodhana*). He is another example of a

---

*Ava*, p. 269; Bastian, *Gesch. Ind. Chin.*, p. 55; Phayre, *Hist. Bur.*, pp. 64, 284).

[1] MENG-KHAUNG, son of Meng-Kyi-swa-soa-kai (*Hist. Bur.*, pp. 70, 284).

[2] RĀJĀDIRIT came to the throne of Pegu 1385 (*Hist. Bur.*, pp. 68, 290). The Rājavaṃsa tells the same story.

[3] In Father San Germano's abridgement of the Rājavaṃsa (*Burmese Empire*, chapter viii.), SADDAMMARĀJĀ (1426 A.D.) changed the era because of an evil omen.

bhikkhu with that strong influence over the king, that the monks have known so well how to exercise and their chroniclers to describe. Ariyavaṃsa, the scholarly and magnaminous teacher, stands out, a dignified figure, in some anecdotes, that occur here, together with an interesting list of the works produced by different writers in this fruitful period. Among the literary theras two poets are mentioned, who are not counted by the authors of the *porāṇapotthakā* in the Succession of theras.[1]

A celebrated teacher in the reign of SIRITRIBHAVANĀDITYANARAPATIVARE[2] (1501 A.D.) was the Saddhammakitti, of whom we have already heard. His name is bound up with memories of the bitter persecution of the monks that followed the invasion of Burma by the Shâns early in the sixteenth century. B.E. 863.

Saddhammakitti withdrew for safety to Ketumatī with his pupils, one of whom, Tisāsanadhaja, was afterwards brought to Haṃsāvati[3] by King ANEKASETIBHINDA,[4] who was reigning over Pegu and Burma in 1551 A.D. Anekasetibhinda's predecessor, TA-BENG-SHWÈ-HTÎ[5] (1540 A.D.), B.E. 912.

[1] For further remarks on the writing and reciting of poetry by Samaṇas, Paññasāmi refers to his own book, *Uposathavinicchaya*, where he treats of the *sikkhāpada* relating to singing and dancing.

[2] SHWE-NAN-SHENG NARAPATI (1501 A.D.) [an error in my transcript, observed too late, places this king three years earlier]. In his reign Salun, the Shân chief of Monyin, "after years of desultory warfare," took Ava by storm, and the king was killed escaping from the city (*Hist. Bur.*, pp. 89, 285).

[3] Pegu city.

[4] BURENG NAUNG (called "Branginoco" by the Portuguese), 1551, King of United Pegu and Burma (*Hist. Bur.*, pp. 161, 290).

[5] Prince of Taungu, at the time of the Shân rule in Burma. He is reckoned as a descendant of the ancient royal race. He reigned ten years as "emperor" at Pegu (*Hist. Bur.*, pp. 93, 291).

is not mentioned, although he appears in the histories as a patriot and even "the recognised champion of the Burmese people." The Shân rule in Burma was broken in his successful campaigns, but his religious foundations were in Pegu, and would therefore be no concern of the Burmese saṃgha.

Very little is said of ANEKASETIBHINDA. It was in Rāmañña that he built cetiyas and vihāras, and the Europeans of his time who wrote of the dazzling splendour of his capital and court and the width of his dominion, speak of him as the "King of Pegu." From the faint trace left by this imposing personality in the Sāsanavaṃsa, we may suppose that religion did not suffer by the disturbed state of the country. Bureng Naung's activity was felt throughout the whole of Burma in his conquests and administration, and it is recorded of him that he even forced Buddhism on the Shâns and Muslim in the north of his kingdom.

Of Bureng Naung's son, ÑO-NA-RA-MAḤ, or SĪHASŪRA-
B. E. 961. DHAMMARĀJĀ[1] (1599 A.D.), we only hear that he restored Ava and was building cetiyas and vihāras when he met his death on his return from a victorious expedition to Theinni (or Sinni).[2]

Under his eldest son[3] the Order seems to have flourished

[1] NYAUNG-RÂM-MENG (1599 A.D.). *Hist. Bur.*, p. 286. He was a younger son of Anekasetibhinda, and tributary king of Ava.

[2] In the North Shân States, a little to the west of the Upper Salwen river (see *Hist. Bur.*, pp. 127, 128).

[3] MAHĀDHAMMARĀJĀ (1605 A.D.). *Hist. Bur.*, pp. 128, 129, 286. A notable feat of the king is passed over by our history. He successfully attacked Philip de Brito, the Portuguese Governor in Pegu, and avenged the wrongs done to the Order by "the sacrilegious wretch who destroyed Pagodas." This event, however, would touch the Saṃgha of Burma only indirectly, if at all, and its

both materially and intellectually, for a great number of works were written in the vihāras built by the king's bounty.

A few titles of poems and commentaries are given, and mention is made of two bhikkhus from Rāmañña, who were favoured by the king for their ability in temporal affairs (*lokadhammachekatāya*). As their science lay chiefly in the *Vedasatthas*, the ancient chroniclers do not reckon them in the Succession of theras; but the reputation they left, notwithstanding, is one of the signs of an undoubted revival of scholarship at this time, which showed itself, during the following reign, in a keen rivalry between the monks of Pegu and those of Burma.

King UKKAṂSIKA,[1] a famous patron of religion, had established his capital at Haṃsāvatī,[2] but had a jealous regard for the reputation of the Mramma scholars. Hearing that they were underrated in Rāmañña, he sent for learned theras from his own country, and caused a disputation to be held, in which, according to our author, the theras of Burma shone by such profound knowledge that even those of Rāmañña were forced to testify to the scholarship of the new-comers.

Ukkaṃsika returned to his Burmese subjects in Ratana-
pura in 1634.[3] In 1647 occurred an attempt upon his B.E. 1009
life and throne, the story of which, as told in the Sāsana-
vaṃsa, is different from the Rājavaṃsa version of the
same event, and shows the bhikkhus in a rather unusual
character; in fact, as good fighters in case of need.

---

affairs are throughout kept rigidly apart from those of the Saṃgha of Pegu.

[1] THADODHAMMARĀJĀ (1629 A.D.), brother of Mahādhammarājā. The date given in the Sāsanavaṃsa is 1634, in which year Ukkaṃsika left Haṃsāvatī and established his capital at Ratanapura. (*Hist. Bur.*, pp. 134, 286.)

[2] *Hist., Bur.*, p. 134.

[3] *Ibid.*, p. 135.

Paññasāmi's account of the affair is, briefly, as follows. In the year 1647, the king's younger brother[1] died. Then the king's son, the Prince of Uccanagara placed himself at the head of a conspiracy to dethrone his father, and forced his way into the palace. The king fled from the city, in disguise, bearing away some of the royal jewels, and accompanied by two of his ministers. They reached the river,[2] revealed the king's identity to a sāmaṇera, who was about to cross over, and induced him to give them a place in his boat. The sāmaṇera took them to his vihāra, where the royal fugitive threw himself on the protection of the superior. He was not only loyally received, and kept in hiding, but all the bhikkhus of the neighbourhood were called together and organised for a stout defence by one of the theras, who seems to have had some military experience when a layman. The vihāra was guarded by outposts of bhikkhus armed with staves; and the king's pursuers at last withdrew baffled and overawed. The attempted revolution failed, and the king, when restored to power, showed his gratitude to his defenders by gifts of vihāras (p. 109).

It is interesting to set against this story the summary of the Rājavaṃsa account given in Phayre's *History of Burma*.[3] "The conduct of Thadodhammarājā seems to have been irreproachable. Nevertheless, his life was endangered from a conspiracy, the leading features of which have been repeated in recent times. The Heir-Apparent having died, his son was discontented that he was not appointed to succeed to that office. He suddenly assembled a band of armed desperate men and forced his way into the palace. The king fled by the west gate, and

---

[1] The Heir-Apparent (according to Burmese custom) Mengre-Kyoaswâ.

[2] In this passage the Irawaddy is called the *Rajatavāluka* (river of silver sand) instead of Erāvati, as elsewhere in the text.

[3] Pp. 135, 136.

took refuge in a monastery. *He then crossed the river and entered a stockade near Sagaing, which was guarded by soldiers.* The rebel prince having no influence in the country, a large body of men rallied round their sovereign. The prince came out of the city and was killed fighting. The king then returned to his palace, and all the men of rank who had been forced to join the rebels were, with their wives and children, burnt as traitors."

Among Ukkaṃsika's religious foundations are mentioned the Rājamaṇicūla Cetiya[1] and three vihāras, in one of which a certain learned thera wrote two grammatical works. The tutor to Ukkaṃsika's son and successor, SIRINANDADHAMMARĀJĀPAVARĀDHIPATI[2] (1648), at about this time, wrote a commentary on the celebrated grammatical treatise *Nyāsa*. B. E. 1010.

In the Sāsanavaṃsa we so rarely hear of popular movements and feelings that it is interesting to find a mention of evil omens occurring in 1650, and causing widespread anxiety and terror lest the guardian gods should be leaving the capital.[3] Though we have here a clear glimpse of Nât-worship, the omens had their bearing on the history of the Faith. It was at this time, says the historian, that the armies of the Emperor of China devastated Mramma,[4] and religion was dimmed as the moon by clouds. B. E. 1012.

---

[1] The "stupendous temple" known as the Kaung-mhu-doa, on the right bank of the river, five miles from Sagain (Crawfurd's *Journal*, vol. i. p. 346; Phayre, *Hist. Bur.*, p. 135.)

[2] Bengtalè (1648 A.D.) *Hist. Bur.*, p. 136.

[3] *Devatā* in text—the Pali equivalent for the Burmese *Nât*. Bishop Bigandet observes of the Nât-worship of Burma, that it is observed privately or publicly by all, from the king downwards, and, further, that it is formally inculcated by the monks. (*Life or Legend of Gaudama*, French edition, pp. 24, 77); see also Taw Sein Ko, *The Spiritual World of the Burmese*.)

[4] Burma was troubled from 1651 to 1661 by rumours of

Nevertheless in the reigns of MAHĀPAVARADHAMMARĀ-
B.E. 1013. JĀLOKĀDHIPATI[1] (1651) and his successor NARAVARA (1672)[2] we hear of the building of vihāras and the writing of books, and King SIRIPAVARAMAHĀDHAMMA-
B.E. 1034-5. RĀJĀ[3] (1673) evidently took a real interest in religion for he commanded that the *Paṭṭhānapakaraṇa*[4] should be preached (for the first time) in Mramma and also in Rāmañña. It was in his reign, we are told, that the custom was first introduced, in Mramma, of decorating the outside boards of MSS. with lacquer and gold in the fashion that obtains to-day. There is a note of bitterness in a general comment of the author here on the last five kings of the ÑO-ṄRA-MĀH dynasty reigning in Ava.[5] In their indifference to religion they showed equal favour to worthy and unworthy bhikkhus, so that religion languished. Yet, he adds, the succession of theras continued unbroken—as indeed did the succession of heterodox teachers—the

wars with China and later raids of Chinese marauders, who even threatened Ava. (*Hist. Bur.*, pp. 136, 137; Bastian, *Gesch. Ind. Chin.*, p. 62.)

[1] An insurrection had followed on the king's supposed indifference to the sufferings of the people. It was headed by the Prince of Prome, who caused his brother to be drowned and was consecrated as Mahā Pawra Dhamma Rājā (1661). (*Hist. Bur.*, pp. 138, 286.)

[2] Son of Mahāpavaradhammarājā. He died within a year of his accession. (*Hist. Bur.*, p. 140.)

[3] Brother of Naravara. He was not a capable ruler and his reign was marked by a gradual decline of the monarchy in Burma. (*Hist. Bur.*, p. 140.)

[4] The seventh book of the Abhidhamma.

[5] That is, from NARAVARA (1672) to MAHĀDHAMMARĀ-JĀDHIPATI (1733). (*Hist. Bur.*, p. 286.) It was a disastrous period for Burma, with raids from the North, rebellion from the South, and a breaking-up of the state itself, till Ava was at last burnt to the ground by the Talaings in 1752.

handing down of the so-called *ācariyapaveṇi*. The two opposing elements in the Order were soon to be matched in a long and noteworthy struggle.

With the reign of SIRIMAHĀSĪHASŪRASUDHAMMARĀJĀ [1] (1698 A.D.) begins a new chapter in the history of Burmese Buddhism—the PĀRUPANA-EKAṂSIKA controversy. B. E. 1060.

The rise and many phases of the dispute are set forth at length by the author of the Sāsanavaṃsa. His account must be followed here, without such omissions as would give a false idea of the proportion this characteristic part bears to the whole, though the story is as tedious as those of all such contentions, where the importance of the issues is comprehensible only to the parties in the dispute. Yet here and there a convincing touch shows us that certain principles were fought for as well as mere matters of monastic propriety, and the Sāsanavaṃsa account (by an ardent *Pārupana*), gives us, if in a strong party spirit, an instructive view of a question that kept the Saṃgha in a state of ever-renewed strife for more than a century.

A thera named Guṇābhilaṃkāra had gathered round him a following, who were distinguished by going about in the village with one shoulder uncovered by the upper garment (p. 118). From their distinguishing mark, the one bared shoulder, this party came to be called the *Ekaṃsika* sect. Meanwhile the followers of four other teachers—Buddhaṅkura, Citta, Suṇanta, and Kalyāṇa—strictly observed the wearing of the upper garment on both shoulders, during the village rounds. These latter, from their habit of going clothed, were called the *Pārupana* sect.[2]

---

[1] Son of Siripavaramahādhammarājā. (*Hist. Bur.*, p. 286.)

[2] Prof. Rh. Davids has been kind enough to give me some interesting details of two sects in Ceylon at the present day (the *Buramāgama* and *Siyamāgama*) which correspond to the *Pārupana* and *Ekaṃsika* sects. The

On this difference in daily practice the whole controversy turns.

The Ekaṃsikas asserted that their custom had been taught by the thera Saddhammacārī, who had visited Ceylon (a warrant of orthodoxy). Moreover they bribed a layman of loose morals, who had quitted the Order, to write a book supporting their views. At the same time a further irreligious tendency showed itself in the Saṃgha: a bhikkhu at the head of another group busied himself in drawing away the forest-dwelling monks from their retired life and attracting them to his own vihāra.

The king now intervened, for the first time, and issued a decree, commanding the two sects to keep to their own precincts, observing their own respective customs, and leaving each other in peace. But in the reign of his
B. E. 1074. successor, SETIBHINDA[1] (1712 A.D.), the quarrel revived. Ukkaṃsamāla, the leader of the Pārupanas, was able to prove that the Pārupana practice was supported by the ancient writers, while the Ekaṃsikas rejected it on the strength of their own party traditions (*ācariyapaveṇi*). (p. 120.)

The king appointed a tribunal of four theras, before whom the two sects were to set forth their arguments. But the arbiters were monks without learning in the Sacred Texts and Commentaries, merely courtiers aiming to please the king. The question thus remained unsettled. The Ekaṃsikas could not conquer, by reason of the real weakness of their cause, and the Pārupanas wisely lay low, since the enemy was strong for the time being.

---

Buramāgama, or Burma sect, wear the upper garment habitually over both shoulders and only bare the left shoulder as a mark of courtesy, in intercourse with others. The Siyamāgama (Siam sect) adopt the slightly more ostentatious fashion of having one shoulder always uncovered.

[1] HSENG-PHYN-SHENG (in *Rājavaṃsa* list, 1714 A.D. *Hist. Bur.*, p. 286), another of the insignificant kings of the declining dynasty. (*Hist. Bur.*, p. 140.)

Now was indeed hardly the time for the king to occupy himself with ecclesiastical questions. From a few abrupt words of the historian we learn that we have arrived at the moment of disaster for the long declining power of Burma. In the year 1751 A.D. the King of Rāmañña[1] B. E. 111 gained a victory over Mramma, Ratanapura was sacked, and the king carried away captive to Haṃsāvatī.[2] But it does not appear that the political changes made any great difference to the religious world. The rule of one Buddhist king instead of another could by no means be fraught with the same dangers and terrors to the Order as a Shân raid or a Chinese invasion. So, in these troublous times, the head of the Pārupanas (the King's tutor, Ñāṇavara) wrote several books. The strife of the sects was meanwhile kept up by the attacks of Pāsaṃsa, the head of the Ekaṃsikas (p. 122). The superior of one of the great royal vihāras had been appointed *Vinayadhara*. But the king's weakness for a favourite had blinded him to the monk's unfitness for the responsibility, and as the king himself was only equal to issuing a decree that every bhikkhu in his kingdom should observe what rules of life he pleased, the religious difficulty remained as far from a solution as ever.

Of all that passed in the eventful two years following the sack of Ava we have the merest glimpse. It is in connection with a revival of religion rather than of a people's freedom that we hear how "the king who founded Ratanasikha"[3] swept the Talaing armies out of the land, and conquered Rāmañña and ruled over it. The work of ALOMPRĀ[4] the patriot, who, obscure and almost

---

[1] BINYA DALA (1746 A.D.). *Hist. Bur.*, p. 145; Bastian, *Gesch. Ind. Chin.*, p. 64. [2] *Hist. Bur.*, p. 147.

[3] Or Ratanasingha (Shwê bô, or Montshobo) about 60 miles to the north of Ava (*Ind. Ant.*, vol. xxii. p. 28; *Hist. Bur.*, p. 150).

[4] ALAUNGH-PRÂ (vernacular rendering of the Pali *Bodhisatta*. See *Hist. Bur.*, p. 149, *et seq.*; Yule, *Mission*

single-handed, drew together the fragments of the broken state, and in two years raised Burma to a united nation, is recorded as a religious work—"Religion revived, so that the people of Mramma said, 'Our king is a bodhisat.'"

The king insisted on the observance of Uposatha by all his court, furthered the study of the Sacred Texts and supported the Saṃgha, and now the Pārupana-Ekaṃsika controversy entered on a new stage. The principal members of the Pārupana sect set forth their views in a

---

to the Court of Ava, p. 184). An incident in Alaungh-prâ's conquest of Pegu is thus related by Sir A. Phayre: "By the end of October (1756) the whole of Alaungh-prâ's army . . . had closed round the devoted city (Pegu). The King of Pegu had no resource left but to appeal to the mercy and the religious sentiment of his enemy—an expedient of which several instances are mentioned in the histories of the wars of Burma. The deeply revered Rahâns, headed by their venerable superior, appeared in the camp of the invader, and in the name of religion besought him to put an end to the war, and to live as elder and younger brother with the King of Pegu. In other words the kingdom was to be held as tributary to the King of Burma. The chief Rahân, in his address, with sincere or artful allusion to the conqueror as a destined Buddha, referred to the satisfaction he would feel in after ages when that high and holy state had been attained in his last birth, and when he could look back with pure delight on a noble act of generosity and mercy which would give relief to millions of human beings" (*Hist. Bur.*, p. 163). The venerable envoy was received with the respect that the kings seem always to have shown to the Order; but a further defence brought down on the Talaings the sack of the city and a slaughter, in which, according to the chronicles of Pegu, even the monks were not spared.

letter to the king. Thereupon the Ekaṃsikas (of whom Atula,[1] the king's tutor, was the leader), wrote to the king, asserting that the whole question had been settled in the time of his predecessors, and could not be raised again.

The king in reply declared that he was, just then, too much busied with state affairs to attend to religious matters, and shortly afterwards issued a decree that all bhikkhus were to conform to the practice of the royal *ācariya*. The order was generally obeyed, but two Pārupana theras of Sahassorodhagāma held staunchly to their principles, and continued to teach their following as before. Atula sent for these two to come to the capital, and tried to destroy their credit with the people, but his unjust dealing brought down on him a supernatural warning—a storm, in which thunderbolts fell on his own vihāra and the king's palace (p. 125).

A touch of vivid interest brightens here the monotonous story of the long, futile dispute. The thera Munindaghosa observed and taught the Pārupana practice with unswerving steadfastness, in defiance of the royal prohibition and in despite of banishment. At last, with his life in his hand, he came to the capital and faced the formidable Alompră. Neither begging the latter's mercy nor fearing his wrath he simply laid aside the monastic robe, and came as a layman, lest the grievous guilt of slaying a monk should be upon the king. "I have come hither, laying aside my vows, that this heavy sin might not be

[1] The "royal preceptor" (Atula Sayâdô) is mentioned in the Poº Uº Daung Inscription of 1774. "He was the Thathanabaing or Buddhist Archbishop appointed by Alaungp'ayâ when the latter became king. Atula Sayâdô retained his office throughout the reign of five kings, and was removed by Bô-do-p'ayâ for his schismatic doctrines" (Taw Sein Ko, *Poº Uº Daung Inscription of S'in-byu-yin. Ind. Ant.*, vol. xxii. p. 8).

thine. Now, if thou wilt slay me, slay!" he said. And Alomprā dared not.

Alomprā's last expedition to Siam[1] is mentioned. He died upon the homeward march (or rather the retreat),
B. E. 1122. and was succeeded in 1760 A.D. by his eldest son SIRIPAVARAMAHĀDHAMMARĀJĀ[2] (p. 127).

As the royal tutor (the learned grammarian and philosopher Ñāṇa) held the Pārupana views, the orthodox party now hoped to gain recognition. They laid a written memorial before the king, but their chief opponent, Atula, interposed as before, and prevented a fair hearing by a counter-declaration that the question had been already settled. Nothing noteworthy, it would seem, happened during the short reign of Siripavaramahādhammarājā. Under his successor, SIRIPAVARASUDHAMMA-MAHĀRĀJĀDHIPATI[3] (1763 A.D.) a certain heresy arose
B. E. 1125. and spread widely. What the heresy was we are not told, but only that the king forced the heretics to embrace the true religion.[4]

Of HSEN-BYN-SHENG we hear very little, though he was "an enlightened monarch," and "a staunch

---

[1] 1760 A.D. Phayre, *Hist. Bur.*, p. 168.

[2] NAUNG-DOA-GYI, *Hist. Bur.*, pp. 184, 287.

[3] HSENG-BYN-SHENG, the second son of Alaungh-prâ. (*Hist. Bur.*, pp. 186, 287.) [Erroneously dated at B.E. 1205 (1843 A.D.) in the Text.]

[4] A certain movement in the Burmese community is noticed by Spence Hardy in *Eastern Monachism* (1850) which may perhaps have been a revival of the "heresy" suppressed by HSENG-BYN-SHENG in the middle of the eighteenth century. "About fifty years ago a class of metaphysicians arose in Ava called Paramats, who respect only the Abhidhamma and reject the other books that the Buddhists consider as sacred, saying that they are only a compilation of fables. The founder of the sect, Kosan, with about fifty of his followers, was put to death by order of the king" (*op. cit.*, p. 331).

Buddhist."[1] The religious act commemorated in the Inscription at Prome,[2] namely, the crowning of the great pagoda at Rangoon—is not mentioned in the Sāsanavaṃsa. It is said of this king, however, that the Ekaṃsika heresy had no success under his rule.

When his son MAHĀDHAMMARĀJĀDHIRĀJĀ [3] (1776) mounted the throne, the Ekaṃsikas again approached the new king. SING-GU-SÂ, who was under the influence of the orthodox thera Nandamāla, summoned both parties to hold an open disputation before him. The result was a crushing defeat for the Ekaṃsikas; whereupon the king commanded that all bhikkhus should instruct their sāmaṇeras in the orthodox practice. How far this decree succeeded we are not told; but the next king BODOAH PRÂ [4] (1781) was by no means content to let the religious question rest. He held that, as the disputation had been held in the palace, the one party had been intimidated or B. E. 1138. B. E. 1143.

At least one connecting link may be pointed out here between this later school and the sect denounced by Paññasāmi—the Sāsanavaṃsa mentions that Guṇābhilaṃkāra, the first leader of the Ekaṃsikas, "taught his pupils the *Abhidhamma*." Heresies of doctrine and practice were no doubt intermingled, all along, though we hear little of the former in our history. It is possible that Christianity, first introduced into Upper Burma in the 18th century, may be meant (see Bird's *Wanderings in Burma*, p. 88).

[1] Jas. Gray, *Dynasty of Alaung-Prâ*, p. 24. This author mentions that Hsen-byn-Sheng warmly encouraged the study of Sanskrit literature, and sent to Benares for Brahman scholars to come and live at his capital.

[2] The Po: U: Daung Inscription, *Ind. Ant.*, vol. xxii. p. 1.

[3] Sing-gu-sâ, who succeeded at the age of nineteen. For his short and futile reign and miserable death, see *Hist. Bur.*, pp. 207, 208, 209.

[4] Fifth son of Aloṃprā. *Hist. Bur.*, pp. 208, 209, 287.

overawed, and had therefore suffered defeat. His plan was to send commissioners to the different monasteries that the theras might set forth their views to these latter, unhampered by any fears. The Captain of the Bodyguard was made head of the Commission of Inquiry. The Ekaṃsikas (perhaps upon a royal hint) [1] acknowledged to the king's commissioners that their practice was not supported by the scriptures, but only by tradition. The king, judging the question to be closed by this avowal, issued a decree commanding the observance of the rules laid down for sāmaṇeras by orthodox teachers.[2]

The founding of the new capital Amarapura in 1782 [3] is mentioned with the conventional prophecy supposed to have been uttered by the Buddha upon the site, in his lifetime. While Bodoah Prâ went about to expiate the bloodshed of the opening of his reign, and to build the "Immortal City" by the unpaid and unwilling labour of his subjects,[4] he was careful to assure himself a religious reputation in other ways. A list of vihāras (which, the author assures us, does not contain all, lest his book should be inordinately long) shows the splendid bounty of the king, the royal family, and the nobility of this time.[5]

[1] The king's own tutor was of the orthodox school; and from our knowledge of Bodoah Prâ's usual methods, we can hardly suppose that there was less intimidation in the "Inquiry" than in the open debate.

[2] *Parimaṇḍalasuppaticchanasikkhāpadāni* enjoin the entire covering of the person while walking abroad.

[3] *Hist. Bur.*, p. 211. Yule's *Mission*, p. 130 *et seq.*

[4] *Hist. Bur.*, pp. 210, 211. Father San Germano, *Burmese Empire* (ed. Jardine), p. 68.

[5] The light thrown on Bodoah Prâ's personality and acts by less partial writers, brings out a curious contrast between his religious zeal and his atrocious inhumanity and cruelty as a ruler. Father San Germano speaks with detestation of this king as a monster of wickedness, but notes that, in his time, it was a capital offence to drink

A step was made during this reign in the further organisation of the Saṃgha, at the head of which were four Saṃgharājās, under the Supreme Head of the Order. Four more were now added to the number. The king's Guru, Ñāṇābhisāsanadhaja, was made Supreme Head. He is said to have been very active in religious reforms, moving from vihāra to vihāra, teaching, practising ascetism, and writing books.

Two years after the founding of Amarapura, the Pārupana-Ekaṃsika dispute had been revived by the restless Atula, who sent a letter to the king maintaining that he had scriptural authority, in a text called *Cūlaganthipada*, for the practice of baring one shoulder and wearing a girdle round the body (p. 136). The king thereupon called together an assembly of Māhatheras to meet the champion of the Ekaṃsikas, and come finally at the truth.

This debate, in which Atula was put to utter shame and met with "threefold defeat," is described with great zest. The historian illustrates each "defeat" with a picturesque tale, to bring home to the reader the miserable confusion of the heretic and the triumph of his opponents. The triumph, this time, was final and complete for the orthodox party.

With the dramatic scene in the Council Hall ends the long-drawn-out story of the controversy. A royal command established the Pārupana practices for the whole of the kingdom, and, according to the author, they obtain everywhere to the present day (p. 142).[1]

---

wine, smoke opium, or kill any large animal. (*Burmese Empire*, ed. Jardine, p. 85.) Father San Germano's description is borne out by the royal history itself. (Phayre, *Hist. Bur.*, p. 230.)

[1] He adds that his account is only a summary, for if the whole controversy were related, with all the disputes and arguments on both sides, the Sāsanavaṃsa would be too tedious.

An important religious event at the opening of the present century was the rise of the so-called "AMARAPURA" school of Ceylon,[1] which, as Paññasāmi is careful to point out, owed its origin to the Burmese Saṃgharājā Ñāṇābhivaṃsa. He had bestowed ordination in the year
B. E. 1162. 1800 to a Siṅhalese deputation, headed by the thera Ambagahapati,[2] whose visit to Amarapura proved a strong feeling, existing in a part of the Ceylon community, that the unbroken succession of theras could only be secured by consecration in Mramma (p. 142).

Bodoah Prâ's later years are passed over in silence.[3] In

---

[1] Spence Hardy gives the chief tenets of the Amarapura School, whose aim was to restore the ancient purity of Buddhism. Among the principal points are, that this sect (1) allows ordination to all castes; (2) the members go about with both shoulders covered and eyebrows unshorn. (*Eastern Monachism*, pp. 328, 329.)

[2] The following account of this incident is given by Yule: "In the teeth of fundamental principles the privilege of admission to the Order was, in Ceylon, long confined to the highest caste. . . . In the end of the last century a bold candidate of low caste, with several like-minded companions, visited Amarapura in search of ordination. They were well received by the king and priests, were admitted to the Order, and, on their return to Ceylon in 1802, accompanied by several Burman priests, brought a missive from the Thathana Bain or Patriarch at Amarapura, to the corresponding dignitary at Kandy. Their community is known in Ceylon as the Amarapura Society, and they denounce the heterodox practices of the established body there." (*Mission to the Court of Ava*, p. 241.)

[3] It would be difficult for our historian to speak either of the king's pretensions to Buddhahood, which the Order refused to recognise, or the gigantic pagoda, begun by his command, which his deeply discontented subjects would

1819 his grandson SIRITRIBHAVANĀDITYAPAVARAMAṆḌITA[1] succeeded him. Three of this ruler's religious discussions, with his ministers are recorded, two of which were of very practical interest, dealing with the ancient grants of land, &c.,[2] to the Saṃgha. The Ministers laid down the principle (based on the Vinaya and Aṭṭhakathā) that the Order could continue to claim all rights bestowed by donors in time past (such as a share of produce of the land granted, provision for the repairing of cetiyas, &c.) (p. 145.) B. E. 1181.

On another occasion Hpagyidoa asked in whose reign gifts of land, with cetiyas and vihāras, had first been bestowed on the Order. In this case, too, the minister consulted (who went back as far as the time of the Bhagavat Sujāta for a precedent) was able to answer to the king's satisfaction.

Hpagyidoa's later years, darkened by listless brooding over defeat[3] and narrowed territory, were not marked

---

not finish (see Father San Germano's account in *Burmese Empire*; Yule, *Mission to the Court of Ava*, p. 169; Phayre, *Hist. Bur.*, p. 219).

[1] Hpagyidoa (1819). *Hist. Bur.*, p. 287. "He commenced his reign well. He remitted some taxes for three years, and in a speech to his courtiers promised to rule justly and to follow the precepts of religion" (*Hist. Bur.*, p. 252).

[2] Bp. Bigandet says that according to inscriptions found at Pugân it is evident the monasteries and temples were endowed, in the palmy days of that city, with rice-fields, fruit-trees, cattle, &c.; but that no vestige of such acts of bestowal, dating within the last three or four centuries, has been found (see *Life or Legend of Gaudama*, p. 169).

[3] In the first Anglo-Burmese War (1824) he sank into inactivity and melancholy, and was at length dethroned by his brother, the Prince of Tharāwadi (*Hist. Bur.*, p. 260), who, himself, afterwards went mad.

B.E. 1199. by any special benefits to the Saṃgha. In 1837 the reign of his younger brother SIRIPAVARĀDITYALOKĀDHIPATI began:[1] the only events recorded are the appointment, death, and funeral of the Saṃgharājā, the appointment of his successor (who wrote a commentary on the *Saddhammapajotikā*), and the arrival of another deputation from Ceylon (p. 147).

The accession of SIRIPAVARĀDITYAVIJAYĀNANTA[2]
B.E. 1208. (1846 A.D.) seems to have fallen at the beginning of a period fruitful in religious literature. A great number of books were written; those mentioned by Paññasāmi are chiefly *Atthayojanas* in Burmese, on the Suttapiṭaka and commentaries. It is certain that the scholars of the Burmese community were deeply in earnest in their endeavour to make the ancient scriptures, the treasury of the purer, earlier Buddhism, accessible to the lesser learned, to whom *ṭikās* written in Pali would have taught nothing. The author of the Sāsanavaṃsa (whose name now appears, for the first time, as a pupil of the Saṃgharājā) praises with exaggerated, enthusiastic loyalty the king who next ascended the
B.E. 1214. throne (p. 148), MENG-DUN-MENG[3] (1852), as the source of the religious revival of those days; but it is clear that the monks had already done their part of the work in writing and teaching before the righteous king was at the head of affairs. An immediate consequence, however, of the king's earnestness was that religion was zealously practised, in appearance at least, by the royal family, the court, and the people as a whole.

---

[1] Tharāwadi Meng (1837 A.D.), *Hist. Bur.*, p. 287; Yule's *Mission*, pp. 131, 226.

[2] PUGÂN-MENG (son of Tharāwadi) (1846 A.D.), of whom Sir Henry Yule says: "He had all the worst parts of his father's character without the plea of insanity in excuse."

[3] Brother of PUGÂN-MENG, whom he deposed (*Hist. Bur.*, p. 287).

The historian rises literally into a song of praise [1] as he dwells on the virtues of the *dhammarājā* and the new enthusiasm for religion, in monks and laity alike. But already, a year after the festival of the founding of Ratanapuṇṇa [2]—Meng-dun-Meng's new capital — the general fervour seems to have cooled. Meng-dun-Meng learned with grief that signs of growing laxity were appearing in the Order. It was the old story—a departure from the primitive strictness of the precepts that the Master had laid down, to rule the bhikkhu's life. Some used gold and silver, others chewed betel-nut at unseasonable hours, drank forbidden beverages, and went into the villages, wearing shoes and carrying umbrellas. The king was anxious to impose a vow (*paṭiññā*) of abstinence from these indulgences, but, doubting if such a measure would be lawful, he consulted the Saṃgharājā. The Primate summoned a council of Mahātheras, and charged the king's minister to question them on their views (p. 155). Opinion was divided. The Saṃgharājā and some others held that the king would be justified (by his earnest desire for reform) in imposing the vow; but others were against it. Finally the Saṃgharājā called on his pupil Paññasāmi to set forth the views of the Head of the Order. The younger thera then delivered a discourse; taking as his

---

[1] He quotes here several verses from a poem of his own composition, the *Nagarājuppatti*. The poem shows that its author understands the courtly art of praising kings. It must be said that MENG-DUN-MENG won a tribute of high practice from many European writers, who judged him from a severer standpoint than his *ācariya*. It is generally agreed that he was an enlightened, just ruler, earnestly striving after the good of his people, and perhaps more true to the noble ideals of the religion he "supported" than any of his predecessors.

[2] Mandalay, founded 1857.

text passages of the *Vinaya*, *Pātimokkha*, *Parivāra*, and *Suttavibhaṅga*, and referring to Buddhaghosa's commentary, he argued that imposing a vow, in all sincerity, to restrain the monks from sin, would be a blameless act. He pointed out in how many religious acts the *paṭiññā* enters. Newly ordained bhikkhus, at the time of the *Upasampadā* ordination, pronounce a solemn vow, on the exhortation of the upajjhāyas. In the same way novices (*sāmaṇerā*) at the moment of renouncing the world (*pabbajjā*) take a vow to observe the Precepts; bhikkhus, when acknowledging a fault committed, continually take a vow of amendment; novices, when entering upon their training under an *upajjhāya*, take a vow; and the vow the king wished to impose did not differ from these, solemnly sanctioned by scripture and by precedent.

The assembly was convinced, the king acted on its judgment, and the laxer members of the Order returned, under compulsion, to a stricter way of life (p. 158).

We now come to the last controversy, perhaps recorded because it points to the influence of the Burmese Saṃgha in Ceylon (p. 159). An ancient *Sīmā* in the island was the subject of dispute. One party in the Siñhalese Saṃgha maintained that consecration performed within this boundary was not valid, as the *Sīmā* was no longer fit in every respect for the ceremony.[1] Another party

[1] The fault of the *Sīmā* in question was *Saṃkāradosa*, *i.e.*, confusion (of boundaries), because a causeway had been built connecting it with others (*cf.* the discussion on the validity of *Sīmās* for ordination in the Kalyāṇi Inscriptions where the phrase occurs: "Apare tu therā: dvinnam baddhasīmānaṃ yeva rukkhasākhādisambandhen' aññamaññasaṃkāro hoti . . . ." [Text of Kal. Ins. by Taw Sein Ko, *Ind. Ant.*, vol. xxii. p. 155; *Translation*, vol. xxii. pp. 15, 29, *et seq.*] The complete purification of the space for ceremonies is a vital point, hence the importance of well-defined boundaries.

held that the *Sīmā* fulfilled all requirements, and the matter was brought for judgment to the Saṃgharājā at Mandalay, by deputations (with a short interval of time) from both sides.

They were hospitably received, vihāras were built for them, and the Saṃgharājā gave judgment, after consulting various books. The members of both deputations received presents from the king, and those who had been proved in the wrong were safeguarded (against a break in the succession of theras) by reordination.

A few ecclesiastical details of slight interest, that need not be brought into this review, bring the record up to the year 1860, when the History of Religion in Aparanta closes.

## CONCLUSION.

THE History of Religion in Mramma is, as we have seen, nothing more than the history of the Buddhist Order in SUNĀPARANTA and TAMBADĪPA. The record takes us beyond these limits in two periods only, that is when Taungu, under a king of Burmese descent, represented the older state (Aparanta being at that time under Shân rule), and later, when the kings of Burma, as "Emperors of Pegu," held their Court at Haṃsāvatī. But the record of the two Irawaddy provinces cannot be called a "local" chronicle, for the history of the Burmese as a nation centres in a group of cities on the upper river—PUGÂN, SAGAIN, AVA, PANYÂ, AMARAPURA, MANDALAY—each, in its turn, the seat of kings. In the monasteries and cetiyas of the capital has been reflected, more or less faithfully, the welfare of the country. Of necessity they prospered or suffered, in some degree, according as Burma triumphed over neighbouring states or suffered invasion, raid, and plunder from China, the Shân tribes, and Pegu.

Such glimpses of the times as occur in the Sāsanavaṃsa, and the dates, which serve as a guide through a crowd of anecdotes and digressions, agree, on the whole, with the secular history of Burma; but there are some significant omissions. The invasion of the Mongol armies of KUBLAI KHAN and the taking of the capital in 1284 A.D. are passed over in absolute silence; and this is only one example among many that might be brought forward. Some kings are altogether ignored, and those whose "merit" assures them a place in the religious chronicle are often shadowy figures, or are painted in

colours that give the lie to history. In the Sāsanavaṃsa we hear of the pious zeal of KYOCVĀ and the bounty of BODOAH PRÂ. Yet we cannot do more than guess at the real greatness of ALOṂPRÂ, and we hear nothing of the tyranny and crimes of his successors—the hideous cruelty of one, the downright insanity of another. Nowhere does a single hint occur of the appearance of the Portuguese in Burma, or the later advance of the English into the heart of the old kingdom. Yet we know, from passages in the Sāsanavaṃsa itself—not to speak of European testimony—that monks have been, for centuries, advisers of the sovereign, peacemakers and negotiators in affairs of state. Mere ignorance and pious seclusion from the world are no explanation of the omissions in the Sāsanavaṃsa. The historian knows the relations—often shameful and grim enough—of the kings to their kinsfolk, subjects, and neighbours, but it does not come within his plan to set them down.

It is in this very one-sidedness of the record that lies no small part of its interest. While isolating the religion of the rulers from their political and private lives, it brings before us a picture of the relations of State and Saṃgha in Burma for eight centuries, from the time of ANURUDDHA, with his constant adviser, *Arahanta*, to the time of MENG-DUN-MENG, with his council of Mahātheras.

Those relations may be briefly summed up as a mutual dependence. The Order, though enriched by the gifts of pious laymen, yet depends, in the last resort, upon the king. Under such despotic rule no man's property or labour is his own; the means of supporting the Saṃgha may be withdrawn from any subject who is under the royal displeasure. The peaceful, easy life dear to the Burmese bhikkhu, the necessary calm for study or the writing of books, the land or water to be set apart for ecclesiastical ceremonies (a fitting place for which is of the highest importance), all these are only secured by the king's favour and protection. If this be borne in mind,

the general loyalty of the Saṃgha to the head of the State is easy to understand. On the other side, the king's despotism is held in check and his religious feelings (if they exist at all) sharpened by expediency, or their place (if they are non-existent) supplied by the strongest motives of self-interest. At the lowest, the royal gifts of vihāras and the building of cetiyas are either the price paid down for desired prosperity and victory, or the atonement for bloodshed and plunder; and the despot dares not risk the terrors, the degradation, that later births, in coming time, may hold in store for him, if he injures or neglects the Saṃgha.

It would be a totally false view, however, to see in this mutual dependence only mutual bargaining. It cannot be doubted that many of the kings have been swayed by a real reverence for the sublime ideal of the Religion, and a real awe before the silent, impalpable power facing their own. And—for the monks—the Sāsanavaṃsa bears witness again and again to the noble indifference of members of the Order to kingly favour or disfavour. More than one strong protest is recorded, even against the building of a cetiya, by forced labour, and gifts to the Order, wrung from the misery of the people, have been steadfastly refused.

As a general rule, the king seems to have had a great and recognised authority in ecclesiastical affairs. The record (within historical times) begins with ANURUDDHA'S vigorous reforms. In later centuries we find the sovereign commanding teachers hither and thither, at his pleasure, and even enforcing the study of this or that branch of sacred learning. Though the development of the hierarchy in Burma to its modern form [1] is not distinctly traced in the Sāsanavaṃsa the nature of the Saṃgharājā's office is very clear. He is no elected Head of the Order, but appointed by the king, whose favourite, and tutor he usually is, and on whose death or deposition

[1] Bishop Bigandet, *Life or Legend* (French edition), pp. 477–480.

he will, most often, be replaced by the *ācariya* of the successor. Finally, it appears, from the accounts of controversies such as the great PĀRUPANA-EKAṂSIKA dispute, that the sovereign's power to settle a religious question by royal decree is fully recognised by the Saṃgha; while, to keep the balance of mutual dependence, we see the king himself usually under his *ācariya's* influence, so far as to ensure his favouring the orthodox or unorthodox school, according to the views of the Saṃgharājā.

The controversies of which we read in the Sāsanavaṃsa have their interest from another point of view. They illustrate not only the influence of the king in the affairs of the Order, but the whole character of the Buddhism of Burma.

It was said by Bishop Bigandet, many years ago (and by many writers since his day), that the Buddhism of Burma has kept the primitive character lost in other countries (as Nepâl); and this is well borne out by the religious annals of Mramma. Here we find, at least, a consistent striving carried on, century after century, to uphold the precepts and to keep before the bhikkhus of later times the earliest ideal.

That controversies have raged only too often over the veriest trifles, is the first and irresistible impression that the reading of these records brings with it. But strictness in details is, in itself, no departure from the spirit of the ancient and pure Buddhism. The "Discipline" of the Order embodies countless rules on the smaller decencies of life, which are ascribed to the watchful wisdom of the Master himself. Here, of course, the individual point of view of the author has to be taken into account, besides his monastic standing. Heresy, for Paññasāmi, means, before all, a falling away from the ancient Discipline; the controversies *he* records as noteworthy turn, for the most part, not on philosophical subtleties but on daily life,—on the precepts of the VINAYA rather than on the questionings of the KATHĀVATTHU.

The individual bias is clear, too, in the interesting, if short, notices of the literary history of Burma, contained in the Sāsanavaṃsa. The author's great delight, as a scholar, is in grammar. His anecdotes of theras celebrated in this branch of learning, or of keen-witted women disputing with monks on Pali accidence, sound a note of real enthusiasm. It is a pious enthusiasm too; according to the orthodox, scriptural warrant is everything, in the settlement of religious difficulties. From the word of the ancient texts, expanded in the Aṭṭhakathā and further explained by *ṭīkas* and *atthayojanas* there is no appeal. So the actual "word" becomes the rock on which right-believing and right-living rest, and generation after generation of teachers devotes itself passionately to the study of the Pali grammar. The "science of words" is held to be vital to the cause of Truth, and the writing of grammatical treatises rises to the height of a religious duty.

The Sāsanavaṃsa can be fairly judged only by bearing in mind the express and declared purpose with which the book was written. The author's first aim is to trace the *Theraparamparā*,—the spiritual pedigree of orthodox Buddhist teachers from the Master's own disciples downwards. Like the tie of blood between father and son is the relationship between each teacher and the pupil who is his direct successor. The succession depends on (1) Personal relation with the teacher as his pupil (*sissa*) and companion (*saddhivihārika*); (2) valid ordination; (3) strict orthodoxy—another name for the doctrine professed by the Vibhajyavādins, who already claimed, in Açoka's day, to uphold the true teaching of the Master against encroaching heresies; (4) holiness of life, or "modesty" (to translate literally the characteristic phrase of the Buddhists). The *alajjībhikkhu* is no more to be reckoned in the *Theraparamparā* than is the *adhammavādī*.

Already, in the opening chapter of the Sāsanavaṃsa, the first two centuries of Buddhism are no sooner passed

in review than the author turns back to follow the succession of theras from Upāli, the Master's own *saddhivihārika* to Mahā-Moggaliputtatissa, from whom down to the present time the line of orthodox teachers, each inheriting his master's authority, is held to have been uninterrupted. And throughout the book we see an underlying purpose, even in the anecdotes, haphazard and irrelevant as some of them at first appear to be. That purpose is to separate the orthodox from the unorthodox (or even doubtful) theras, and to prove their claim to descent, in unbroken line, from the great teachers of the past. But, in fulfilling this purpose for Buddhist readers, the History of Religion brings the Saṃgha before us as no priestly caste nor even a community bound by necessarily life-long vows, but a brotherhood in touch with every class in the nation, sharing its activities, its feelings, many of its weaknesses.

It is not too much to say that the highest interest of the Sāsanavaṃsa lies rather in its reflection of the spirit than its history of the career of Buddhism in Burma. We value what the writer unconsciously reveals, rather than his dates, which are sometimes doubtful, or events, which are often fantastically wide of the truth. Even the orthodox prejudices woven into the work, and certainly the national traditions and local details with which it is coloured lend it a worth of its own. Its very narrowness brings us, by a direct way, the closer to this strange and great religion, so typical in itself of the Indian genius, yet planted in the midst of non-Indian races and secure—with roots deep in a past of many centuries; secure, in spite of ineradicable folk-superstitions and even reconciled with them.

We see in the religious History of Mramma a striking departure from the Master's conception of the true *Samaṇa*, the monk-philosopher, with his intense spirituality, his rapt calm, his abandonment of joy and sorrow, his love for all beings, and his detachment from all. Yet

we find, too, a certain abiding fidelity to the Discipline and an earnest teaching of the Law of Gotama. We see the Order growing and changing to a hierarchy, relaxing its strictness of renunciation, so that its higher members become councillors of State or dignitaries of a Church supported and enriched by royal bounty; but we must recognise, besides, in all its ranks, a social force, an upholder of humanity and justice against barbaric tyranny, a grave, strenuous influence in the midst of a careless people, teaching the love of learning and compelling the obeisance of kings. We see the land loyal to the Conqueror it has never wholly understood, and none the less loyal, though the old gods still people every tree and stream and watch over every village. The chronicler's intimate knowledge, with all its limitations, comes to the aid of the more critical historian; the Burmese monk, busied in his quiet *kyaung*, lends help that cannot be foregone, if the history written from the outside point of view is to be no less just in its judgments than true as a record of facts.

## LIST OF PRINCIPAL AUTHORITIES CONSULTED.


Bastian (Adolf), *Geschichte der Indo-Chinesen.*

Bergaigne (Abel), *L'Ancien Royaume de Campâ.*

Bigandet, *Life or Legend of Gaudama.*

Bird (Geo.), *Wanderings in Burma.*

*British Burma Gazetteer.*

Burney, *J. R. A. S., Bengal, &c.*

Childers (R. C.), *Pali Dictionary.*

Crawfurd (John), *Journal of an Embassy to the Court of Ava.*

Forbes, *British Burma.*

Forchhammer (Emil), (*a*) *Reports* (*Archæological, &c.*) *to the British Government.*
(*b*) *Early History and Geography of British Burma.*
(*c*) *Jardine Prize Essay on Buddhist Law in Burma, &c.*

Fournereau (Lucien), *Le Siam Ancien.*

Garnier (Francis), *Voyage d'Exploration en Indo-Chine.*

Gray (James), *Nīti Literature of Burma, &c.*

Hardy (Spençe), (*a*) *Manual of Buddhism.*
(*b*) *Eastern Monachism.*

Kern, *Manual of Indian Buddhism.*

Köppen, *Religion des Buddha.*

Lassen (Chr.), *Indische Alterthumskunde.*

Lévi (Sylvain), (*a*) *La Grèce et L'Inde.*
(*b*) *Notes sur les Indo-Scythes, &c.*

Minaev (Ivan), *Recherches sur le Bouddhisme.*

Müller (Ed.), *Pali Proper Names* (*J. P. T. S.*), *&c.*

Oldenberg (H.), (A) *Vinayapitakam.* (B) *Vinaya Texts, &c.*

Pavie, *Mémoires et Documents de la Mission Pavie.*

Phayre (Arthur), *History of Burma.*
Rhys Davids (T. W.), (*a*) *Buddhism.*
(*b*) *Schools of Buddhist Belief, &c.*
San Germano, *The Burmese Empire* (Jardine's edition).
Taw Sein Ko, *Indian Antiquary*, vols. xxii., xxiii., &c.
Turnour (Geo.), *Mahāvaṃsa.*
Waddell (L.), *Buddhism of Thibet.*
Yule (Henry), *Mission to the Court of Ava.*
De Zoysa (Louis), *Report on the Inspection of Temple Libraries in Ceylon.*

UNWIN BROTHERS, PRINTERS, WOKING AND LONDON

# SĀSANA-VAṂSA.

Namo tassa bhagavato arahato sammāsambuddhassa.

Buddhaṃsumālī dīpaduttamo tamo
Hantvāna bodhesi 'dha paṃkajaṃ pajaṃ
Maggaggaselamhi suvuṭṭhito ṭhito
So maṃ ciraṃ pātu sukhaṃ sadā sadā.

Sīhaladīpato yeva āgatehi disantaraṃ
Bhikkhūhi yācito kassaṃ Sāsanavaṃsappadīpikaṃ

Kāmañ ca porāṇehi yā Sāsanavaṃsappadīpikā
Vitthāravāsanā maggā viracitā[1] vinicchayā

Sā pana Mramma-bhāsāya katattā yeva etesaṃ
Dīpantaranivāsīnaṃ va hati suṭṭhunatthaṃ[2] (?)

Tasmā hi mūlabhāsāya karissāmi ahaṃ have.
Saṃsanditvāna[3] gandhehi taṃ sallakkhentu sādhavo ti.

Tatrāyaṃ mātikā.

Navaṭṭhānāgatasāsanavaṃsakathāmaggo.
Sīhaladīpikavāsanavaṃsakathāmaggo.
Suvaṇṇabhūmisāsanavaṃsakathāmaggo.
Yonakaraṭṭhasāsanavaṃsakathāmaggo.

[1] A. ciracitā. [2] *so all MSS. except* B. *which has* hoti suṭṭhunātthaṃ. [3] Sd. saṃsandhi°.

Vanavāsīraṭṭhasāsanavaṃsakathāmaggo.
Aparantaraṭṭhasāsanavaṃsakathāmaggo.
Kasmīragandhāraraṭṭhasāsanavaṃsakathāmaggo.
Mahiṃsakaraṭṭhasāsanavaṃsakathāmaggo.
Mahāraṭṭhasāsanavaṃsakathāmaggo.
Cīnaraṭṭhasāsanavaṃsakathāmaggo cā ti.

Tattha ca navaṭṭhānāgatasāsanavaṃsakathāmaggo evaṃ veditabbo. Kathaṃ?

Amhākaṃ hi bhagavā sammāsambuddho veneyyānaṃ hitatthāya attano hatthagataṃ sukhaṃ anādiyitvā Dīpaṃkarassa bhagavato pādamūle vyākaraṇaṃ[1] nāma mañjūsakapupphaṃ pilandhitvā kappasatasahassādhikāni cattāri asaṅkheyyāni anekāsu jātīsu attano khedaṃ anapekkhitvā samatiṃsapāramiyo pūretvā Vessantarattabhāvato cavitvā Tusitapure devasukhaṃ anubhavi.

Tadā devehi uyyojiyamāno hutvā Kapilavatthumhi Mahāsammatarañño pabhuti[2] asambhinnakhattiyavaṃsikassa Suddhodanassa nāma mahārañño aggamahesiyā asambhinnakhattiyavaṃsikāya Māyāya kucchismim Āsāḷhimāsassa puṇṇamiyaṃ guruvāre[3] paṭisandhiṃ gahetvā dasamāsaccayena vesākhamāsassa puṇṇamiyaṃ sukkavāre vijāyitvā soḷasavassikakāle rajjasampattiṃ patvā ekūnatiṃsa[4] vassāni atikkamitvā maṅgala-uyyānaṃ nikkhamanakāle devehi dassitāni cattāri nimittāni passitvā saṃvegaṃ āpajjitvā mahābhinikkhamanaṃ nikkhamitvā Anomāya nāma nadiyā tīre bhamaravaṇṇasannibhāni kesāni chinditvā devadattiyakāsāvaṃ paṭicchādetvā Nerañjarāya nāma nadiyā tīre vesākhamāsassa puṇṇamiyaṃ paccūsakāle Sujātāya nāma seṭṭhidhītāya dinnaṃ pāyāsaṃ ekūnapaṇṇāsavārena paribhuñjitvā purimikānaṃ[5] sambuddhānaṃ dhammatāya[6] suvaṇṇapātiṃ nadiyaṃ otāretvā mahābodhimaṇḍaṃ upasaṃkamitvā aparājitapallaṅke nisīditvā anamatagga-saṃsārato paṭṭhāya attānaṃ chāyā viya anuyantānam anekasatakilesaverīnam sīsaṃ catūhi maggasatthehi chinditvā

[1] B. veyyākaraṇaṃ. [2] B. °ppabhūti. [3] B. garu°
[4] Min: ekūṇavīsa. [5] B. pūri° [6] B. dhammakāya.

tilokaggamahādhammarājattaṃ patvā pañcacattāḷīsavassāni tesu tesu ṭhānesu tesaṃ tesaṃ sattānaṃ mahākaruṇāsamāpattijālaṃ patthāretvā desanāñāṇaṃ vijambhetvā dhammaṃ desetvā sāsanam patiṭṭhāpesi. Patiṭṭhāpetvā ca pana asītivassāyukakāle vijjotayitvā nibbāyanapadīpajālaṃ viya anupādisesanibbānadhātuyā parinibbāyi. Maccudhammassa ca nāma tīsu lokesu atimamāyitabbo esa atigarukātabbo esa atibhāyitabbo eso ti vijānanasabhāvo natthi. Bhagavantaṃ yeva tāva tilokaggapuggalaṃ ādāya gacchati. Kimaṅgam[1] pana amhe ye vā te vā. Aho vata acchariyo saṅkhāradhammo[2] ti.

Honti c'ettha:

Maccudhammo ca nām 'esa nillajjo ca anottappī
Tilokaggaṃ va ādāya gacchi[3] pag eva aññesu[4].
Yathā goghātako coro māretuṃ yeva ārabhi
Gonaṃ laddhāna lokamhi payojanaṃ va etthakaṃ
Tath 'eva maccurājā ca nindāguṇam[5] guṇaṃ idha
Na vijānāti eso hi māretuṃ yeva ārabhī ti.

Sattāhaparinibbute ca bhagavati āyasmā Mahākassapo tiyaḍḍhasatādhikehi sahassamattehi bhikkhūhi saddhiṃ Pāvāto Kusinārāyaṃ āgacchanto antarāmagge bhagavā sammāsambuddho parinibbuto ti sutvā avītasoke bhikkhū rodante disvā vuḍḍhapabbajito Subhaddo nāma bhikkhu evaṃ vadati: Mā āvuso paridevittha, natth' ettha socitabbo nāma koci, pubbe mayam bhavāma samaṇena Gotamena upadduta, idaṃ karotha idaṃ tumhākaṃ kappati mā idam karittha na idaṃ tumhākaṃ kappatī ti seyyathā pi iṇasāmikena dāso ti, idāni pana mayaṃ yaṃ yaṃ icchāma taṃ taṃ sakkā kātuṃ yaṃ yaṃ pana na icchāma taṃ taṃ sakkā akātun ti. Taṃ sutvā: īdisaṃ pana verīpuggalaṃ[6] paṭicca sammāsambuddhassa bhagavato sāsanaṃ khippaṃ antaradhāyeyya[7], idāni suvaṇṇakkhandha-

---

[1] Min: kimaṅga. [2] B. saṃsāra° [3] B. gacchaṃ.
[4] D. āññūsu. [5] A. tindaguṇam *or* ninda°. B. *has* bhinda° *corrected to* hinda° [6] B. veri° [7] B. antaradhāreyyaṃ.

sadiso sarīro saṃvijjamāno[1] yeva dukkhena nipphādite sāsane mahābhayaṃ uppajji, īdiso puggalo aññaṃ īdisaṃ puggalaṃ sahāyaṃ labhitvā vuddhim āpajjanto sāsanaṃ hāpetuṃ sakkuṇeyya maññe ti cittakhedaṃ[2] patvā dhammasaṃvegaṃ labhitvā imaṃ bhikkhuṃ idh' eva setavatthaṃ nivāsāpetvā sarīre bhasmena[3] vikiritvā bahiddhā karissāmī ti cintesi.

Tadā āyasmato Mahākassapatherassa etad ahosi: Idāni samaṇassa Gotamassa sarīraṃ saṃvijjamānaṃ yeva parisā[4] vivādaṃ karontī ti manussā upavadissantī ti[5]. Tato pacchā imaṃ vitakkaṃ vūpasametvā khamitvā: sammāsambuddho bhagavā parinibbāyamāno pi, tena pana desito dhammo saṃvijjati, tena desitassa dhammassa thiraṃ[6] patiṭṭhāpanatthāya saṃgāyiyamānam īdisehi puggalehi sāsanam na antaradhāyissati, ciram ṭhassati yevā ti manasikaritvā bhagavato dinnapamsukūlacīvarādivasena dhammānuggahaṃ anussaritvā bhagavato parinibbānato tatiye māse āsāḷhimāsassa puṇṇamito pañcame divase Rājagahe Sattapaṇṇiguhāyam Ajātasattuṃ nāma rājānaṃ nissāya pañcahi arahantasatehi saddhim sattamāsehi paṭhamaṃ saṃgāyanaṃ akāsi.

Tadā aṭṭhacattāḷīsādhikasatakaliyugaṃ anavasesato apanetvā kaliyugena sāsanaṃ samaṃ katvā ṭhapesi. Yadā pana Ajātasatturañño rajjam patvā aṭṭha vassāni honti tadā Marammaraṭṭhe Takom-saṃte[7] pure Jambudīpadhajassa nāma rañño rajjaṃ patvā atirekapañcavassāni ahesun ti.

Imissaṃ ca paṭhamasaṅgītiyaṃ āyasmā Mahākassapo āyasmā Upāli āyasmā Ānando āyasmā Anuruddho cā ti evamādayo pañcasatapamāṇā mahātherā paṭhamaṃ saṃgāyitvā sāsanam anuggahesuṃ.

Evaṃ Subhaddassa vuḍḍhapabbajitassa duṭṭhavacanaṃ sāsanassa anuggahe[8] kāraṇaṃ nāma ahosi. Subhaddo ca

---

[1] B. savijjamāno. [2] S. D. cittukkhedhaṃ.
[3] B. bhasnena. [4] B. purisā. [5] Sg. upavadissanti.
[6] B. tiraṃ. [7] Min: Ta-ko-ṅaḥ-satve. D. Ta ko ṅāḥ saṅāḥ satve. Sg. Takoṅaḥsaṅtau.
[8] B. *and* Min. sāsane anuggahassa.

nāma buddhapabbajito Ātumanagaravāsī hoti kappakakuliko. So yadā bhagavā Ātumaṃ nagaraṃ gacchati tadā attano putte dve sāmaṇere kappakakammam kārāpetvā laddhehi taṇḍulatelādīhi vatthūhi yāgum pacitvā sasaṃghassa buddhassa adāsi. Bhagavā pana tāni apaṭiggahetvā kāraṇam pucchitvā vigarahitvā akappiyasmā dānadukkaṭāpattiṃ kappakapubbassa bhikkhussa khuradhāraṇadukkaṭāpattiñ ca paññāpesi. Taṃ kāraṇaṃ paṭicca veraṃ bandhitvā sāsanaṃ viddhaṃsitukāmatāya tattaka-ayogulaṃ gilitvā uggiranto viya ıdisaṃ duṭṭhavacanam vadı tı.

Ajātasatturājā ca: tumhākaṃ bhante dhammacakkaṃ hotu, mama āṇācakkaṃ pavattissāmi, vissaṭṭhā hutvā saṃgāyantū ti anuggahesi. Ten' esa paṭhamaṃ sāsanānuggaho rājā ti veditabbo. Mahākassapādīnañ ca arahantānam pañcasatānaṃ sissaparamparā anekā honti gaṇanapathaṃ vıtivattā. Yam ettha ito paraṃ vattabbaṃ taṃ Aṭṭhakathāyaṃ vuttanayena veditabbam.

Te pana mahātherā samgāyitvā parinibbāyiṃsū ti.

Honti c'ettha:

Iddhimanto ca ye therā paṭhamasaṃgītiṃ katvā
Maccuvasaṃ vasampattā
Kiñcāpi iddhiyo santi tathā pi tā jahitvā
Nibbāyimsu vasaṃ maccum[1] patvā te chinnapakkhā va
Kā kathā 'va ca amhākaṃ amhākam gahaṇe pana
Maccuno natthi bhāro ca evam dhāreyya[2] paṇḍıto ti.

Ayam paṭhamasaṅgıtikathāsaṅkhepo.

Tato paraṃ vassasataṃ tesaṃ sissaparamparāsāsanaṃ dhāretvā āgamaṃsu. Ath' ānukkamena gacchantesu rattidivasesu vassasataparinibbute bhagavati Vesālikā Vajjiputtakā bhikkhū Vesāliyaṃ: kappati siṅgiloṇakappo, kappati dvaṅgulakappo, kappati gāmantarakappo, kappati āvāsakappo, kappati anumatikappo, kappati āciṇṇakappo, kappati

---

[1] A. maccu (vasaṃ *omitted*).
[2] Min: dhareyya.

amathitakappo[1], kappati jalogi pātum[2], kappati adasakaṃ nisīdanaṃ, kappati jātarūparajatan ti imāni dasa vatthūni dīpesuṃ.

Tesaṃ Susunāgaputto Kāḷāsoko nāma rājā pakkho ahosi. Tena kho pana samayena āyasmā Yaso Kākaṇḍaputto[3] Vajjīsu cārikaṃ caramāno Vesālikā kira Vajjiputtakā bhikkhū Vesāliyaṃ dasa vatthūni dīpentī ti sutvā na kho pan' etaṃ patirūpaṃ yvāhaṃ[4] dasabalassa sāsanavipattiṃ sutvā appossukko bhaveyyaṃ handāhaṃ adhammavādino niggahetvā dhammaṃ dīpessāmī ti cintayanto yena Vesālī tad avasari. Tadā āyasmā Mahāyaso Revata-Sabbakāmī-ādīhi sattasatehi arahantehi saddhiṃ saṅgāyissāmī ti Vesāliyaṃ Vālukārāmaṃ āgacchi. Vajjiputtakā ca bhikkhū upārambhacittā[5] Kāḷāsokaṃ nāma rājānaṃ upasaṃkamitvā: mayaṃ kho mahārāja imasmiṃ mahāvanārāme gandhakuṭiṃ rakkhitvā vasāma. Idāni mahārāja adhammavādino aññe bhikkhū vilumpitukāmā viddhaṃsitukāmā āgatā ti ārocesuṃ Kāḷāsoko ca mahārājā āgantukānaṃ bhikkhūnaṃ appavisanatthāya nivārethā ti amacce pesesi. Amaccā ca nivāretuṃ gacchantā devatānam ānubhāvena bhikkhū na passanti. Tadahe ca rattibhāge Kāḷāsokamahārājā lohakumbhīniraye paccanākārena[6] supinaṃ passi. Tassar añño bhaginī Nandā nāma therī ākāsena āgacchantı dhammavādino mahāthere niggaṇhitvā adhammavādīnam bhikkhūnaṃ paggahaṇe dosabahalattam[7] pakāsetvā sāsanassa paggahaṇatthāya ovādaṃ akāsi.

Kāḷāsokarājā ca saṃvegapatto hutvā āyasmantānaṃ Mahāyasatherādīnañ ca khamāpetvā[8] Ajātasatturājā viya saṃgāyane paggahaṃ akāsi.

Āyasmā Mahāyasatherādayo ca Kāḷāsokaṃ rājānaṃ nissāya Vālukārāme Vajjiputtakānaṃ bhikkhūnaṃ pakāsitāni adhammavatthūni bhinditvā aṭṭhahi māsehi dutiyasaṃgāyanaṃ akaṃsu.

---

[1] A. amadhita. B. *corrects to* amathikata°
[2] B. *corrects to* jaḷobhī° Min: jalogiṃ pātuṃ.
[3] B. Min: Kākaṇḍaka° [4] Min: yo°
[5] S. upārambhakā. [6] *MSS.* pakana° [7] A. °bahalataṃ.
[8] S. canāpetvā.

Tadā ca Majjhimadese Pāṭaliputtanagare Susunāgarañño puttabhūtassa Kāḷāsokarañño abhisekaṃ patvā dasa vassāni ahesuṃ. Marammaraṭṭhe pana Sirikhettanagare Dvattapoṅkassa nāma rañño abhisittakālato pure ekavassaṃ ahosi, jinasāsanam pana vassasataṃ ahosi.

Imissañ ca dutiyasaṃgītiyaṃ Mahāyasa-Revata-Sabbakāmīpamukhā sattasatapamāṇā mahātherā dutiyaṃ saṃgāyitvā dutiyaṃ sāsanaṃ paggahesuṃ.

Āyasmā Mahāyasathero ca nāma pañcahi etadaggaṭṭhānehi bhagavatā[1] thomitassa Ānandatherassa saddhivihāriko ahosi. Vajjiputtakānaṃ bhikkhūnaṃ adhammavatthudīpanaṃ[2] dutiyasaṃgītiyaṃ kāraṇam eva. Kāḷāsokarājā ca pag eva adhammavādībhikkhūnaṃ sahāyo pi samāno[3] puna dhammavādībhikkhūnaṃ sahāyo hutvā anuggahaṃ akāsi. Tasmā dutiyasāsanapaggaho[4] rājā ti veditabbo.

Dutiyasaṃgītiyaṃ pana Mahāyasathera-Revata-Sabbakāmīpamukhānaṃ sattasatānaṃ mahātherānaṃ sissaparamparā anekā honti gaṇanapathaṃ vītivattā. Yam ettha ito paraṃ vattabbaṃ taṃ Aṭṭhakathāyaṃ vuttanayena veditabbaṃ. Te pana mahātherā dutiyaṃ saṃgāyitvā[5] parinibbāyiṃsū ti.

Honti c'ettha:

Buddhimanto ca ye therā
Dutiyasaṃgītiṃ katvā
Sāsanaṃ paggahitvāna
Maccuvasaṃ vasampattā[6]

Iddhimanto pi ye therā
Maccuno tāva vasaṃ gamiṃ
Kathaṃ yeva mayaṃ muttā
Tato ārakā muccanā ti.

Ayaṃ dutiyasaṃgītikathāsaṅkhepo.

---

[1] D. °to. [2] B. *corrects to* dīpanadutiya°
[3] D. paya pi yamāno. [4] A. *and* S. dutiyaṃsāsana°
[5] B. saṃgāyitā. [6] Min: vasaṃ sampattā.

Tato paraṃ aṭṭhatiṃsādhikāni dvevassasatāni sammāsambuddhassa bhagavato sāsanaṃ nirākulaṃ ahosi nirabbudaṃ. Aṭṭhatiṃsādhike pana dvivassasate sampatte Pāṭaliputtanagare Siri-Dhammāsokassa rañño nāma kāle Nigrodhasāmaṇeraṃ paṭicca buddhasāsane pasīditvā bhikkhusaṃghassa lābhasakkāraṃ bāhullaṃ ahosi.

Tadā saṭṭhisahassamattā[1] titthiyā lābhasakkāraṃ apekkhitvā apabbajitāpi pabbajitā viya hutvā uposathapavāraṇādikammesu pavisanti.

Seyyathā pi nāma haṃsānaṃ majjhe bakā
yathā ca gunnam[2] majjhe gavajā
yathā ca sindhavānam majjhe gadrabhā ti.

Tadā bhikkhusaṃgho idāni aparisuddhā[3] parisā ti manasikaritvā uposathaṃ na akāsi. Sāsane abbudam hutvā satta vassāni uposathapavāraṇāni bhijjanti. Siri-Dhammāsoko ca rājā taṃ sutvā tam adhikaraṇaṃ vūpasamehi uposathaṃ kārāpehī ti ekam amaccam pesesi. Amacco ca bhikkhū uposathaṃ akattukāme kim karissāmīti rājānaṃ paṭipucchituṃ avisahatāya sayaṃ mūḷho hutvā aññena mūḷhena mantetvā sace bhikkhusamgho uposathaṃ na kareyya bhikkhusaṃghaṃ ghātetukāmo mahārājā ti sayaṃ mūḷho hutvā mūḷhassa santikā mūlhavacanaṃ sutvā vihāram gantvā uposathaṃ akattukāmaṃ bhikkhusaṃgham ghātesi.

Rājā ca taṃ sutvā ayaṃ bālo mayā anāṇatto va hutvā īdisaṃ luddakammam[5] akāsi. ahaṃ pāpakammato muñcissāmi vā mā vā ti dveḷhakajāto hutvā Mahā-Moggaliputta-Tissatheraṃ Gaṅgāya paṭisotato ānetvā taṃ kāraṇaṃ theram pucchi. Thero ca dīpakatittirajātakena acetanatāya pāpakammato mocessasī[6] ti vissajjesi. Sattāham pi titthiyānaṃ vādaṃ Siri-Dhammāsokarañño sikkhāpesi vādena vādaṃ tulayitvā saṭṭhisahassamatte titthiye sāsanā

---

[1] B. °sahassañ ca. [2] B. guṇṇānaṃ. [3] D. *omits.*
[4] B. bhijjissanti D. sijjanti. [5] D. laddha°
[6] D. mocessahī ti.

bāhiraṃ akāsi. Tadā pana uposathaṃ akāsi. Bhagavatā vuttaniyāmen' eva Kathāvatthuñ ca bhikkhusaṃghamajjhe vyākāsi. Asokārāme ca sahassamattā mahātherā navahi māsehi saṃgāyiṃsu. Tadā Majjhimadese Pāṭaliputtanagare Siri-Dhammāsokarañño rajjaṃ patvā aṭṭhārasa vassāni ahesun ti.

Marammaraṭṭhe pana Sirikhettanagare Ram-poṃ-kassa nāma rañño rajjam patvā dvādasa vassani[1] ahesun ti. Imissañ ca tatiyasaṃgītiyaṃ Mahā-Moggaliputta-Tissathero nāma dutiyasaṃgāyakehi mahātherehi Brahmalokam gantvā sāsanassa paggahaṇatthaṃ Tissam nāma Mahābrahmānaṃ āyācitaniyāmena tato cavitvā idha Moggaliyā nāma brāhmaṇiyā kucchimhi nibbattasatto. Labhasakkaram apekkhitvā saṭṭhimattānaṃ titthiyānam samaṇālayaṃ katvā uposathapavāraṇādīsu kammesu pavesanaṃ parisāya[2] asuddhattā satta vassāni uposathassa akāraṇañ ca sāsanassa paggahaṇe kāraṇam eva Mahā-Moggaliputta-Tissa-Majjhantika-Mahādevapamukhā mahātherā tatiyaṃ saṃgāyitvā tatiyam sāsanam paggahesuṃ.

Siri-Dhammāsokarājā ca titthiyanaṃ vādam sallakkhetvā titthiye bahisāsanakaranādīhi sāsanassa paggaho rājā ti veditabbo. Mahā-Maggaliputta-Tissa-Majjhantika-Mahādevapamukhānam sahassamattānam mahātherānaṃ sissaparamparā anekā honti gaṇanapatham vītivattā.

Yam ettha ito paraṃ vattabbam tam Aṭṭhakathāyam vuttanayena veditabbaṃ. Te pana mahātherā tatiyam saṃgāyitvā parinibbāyiṃsū ti.

Honti c'ettha:

> Mahiddhikā pi ye therā
> Saṃgāyitvāna sāsane
> Maccuvasaṃ va gacchiṃsu
> Abbhagabbham va bhākaro.

---

[1] D. °dvi.
[2] A. parihāya.

Yathā ete ca gacchanti
Tathā mayam pi gacchāma.
Ko nāma maccunā mucce
Maccuparāyanā sattā.

Tasmā hi paṇḍito poso
Nibbānaṃ pana accutaṃ.
Tass' eva sacchikattāya[1]
Puññaṃ kareyya sabbadā ti.

Ayaṃ tatiyasaṃgītikathāsaṅkhepo.

Tato paraṃ kattha[2] sammāsambuddhassa bhagavato sāsanaṃ suṭṭhu patiṭṭhahissatı ti vīmaṃsitvā Mahā-Moggaliputta-Tissathero paccantadese jinasāsanassa supatiṭṭhiyamānabhāvaṃ passitvā nava ṭhānāni jinasāsanassa patiṭṭhāpanatthāya visuṃ visuṃ mahāthere pesesi seyyathīdaṃ Mahā-Mahindatheraṃ Sīhaḷadīpaṃ pesesi: Tvaṃ etaṃ dīpaṃ gantvā tattha sāsanaṃ patiṭṭhāpehı ti. Soṇatheraṃ Uttaratherañ ca Suvaṇṇabhumim, Mahārakkhitatheram Yonakalokaṃ, Yonakarakkhitatheraṃ Vanavāsiraṭṭhaṃ, Dhammarakkhitatheraṃ Aparantaraṭṭham, Majjhantikatheraṃ Kasmıragandhāraṭṭham, Mahā-Revatatheraṃ Mahiṃsakamaṇḍalaṃ, Mahā-Dhammarakkhitatheraṃ Mahāraṭṭhaṃ, Majjhimatheraṃ Cīnaraṭṭhan ti. Tattha ca upasampadapahonakena saṃghena saddhiṃ pesesi. Te ca mahātherā visuṃ visuṃ gantvā[3] sāsanaṃ tattha tattha patiṭṭhāpesuṃ. Patiṭṭhāpetvā c'eva tesu tesu ṭhānesu bhikkhūnaṃ kāsāvapajjotena vijjotamānā abbhamhi dhūmarajo[4] Rāhusaṅkhātehi vimutto viya nisānātho jinasāsanaṃ anantarāyaṃ hutvā patiṭṭhāsi.

Tesu pana navasu ṭhānesu[5] Suvaṇṇabhūmi nāma adhunā Sudhammanagaram eva. Kasmā pan' etaṃ viññāyatī ti ce[6]: Maggānumānato ṭhānānumānato vā. Kathaṃ maggānumānato?

---

[1] A. *and* B. sacchikatthāya. [2] Min: kathaṃ S. kattha. [3] S. *omits*. [4] A. *and* B. abbhahima° S. cadhūma rajo pesesi. [5] S. *omits*. [6] Min: ca.

Ito kira Suvaṇṇabhūmiṃ[1] sattamattāni yojanasatāni honti. Ekena vātena gacchantī nāvā sattahi ahorattehi gacchanti. Ath' ekasmiṃ samaye evaṃ gacchantī nāvā sattāham pīnadīghāvaṭṭamacchapiṭṭhen'[2] eva gatā ti Aṭṭhakathāyaṃ vutteua Sīhaḷadīpato Suvaṇṇabhūmiṃ gatamaggapamāṇena Sudhammapurato Sīhaḷadīpaṃ gatamaggapamāṇam sameti. Sudhammapurato kira hi Sīhaḷadīpaṃ sattamattāni yojanasatāni honti. Ujuṃvāyu-āgamanakāle gacchantī vāyunāvā sattahi ahorattehi sampāpuṇāti. Evaṃ maggānumānato viññāyati.

Kathaṃ ṭhānānumānato. Suvaṇṇabhūmi kira mahāsamuddasamīpe tiṭṭhati. Nānāverajjakānam[3] pi vāṇijānaṃ upasaṃkamanaṭṭhānabhūtaṃ mahātitthaṃ hoti. Ten' eva mahājanakakumārādayo Campānagarādito[4] saṃvohāratthāya nāvāya Suvaṇṇabhūmiṃ āgacchanti[5]. Sudhammapuram pi adhunā mahāsamuddasamīpe yeva tiṭṭhati. Evaṃ ṭhānānumānato viññāyatī ti.

Apare pana Suvaṇṇabhūmi nāma Haribhuñjaraṭṭhaṃ[6] yevā ti vadanti, tattha suvaṇṇassa bāhullattā ti vadanti. Aññe pana[7] Siyāmaraṭṭhaṃ yevā ti vadanti. Taṃ sabbaṃ vīmaṃsitabbaṃ.

Aparantaṃ nāma visuṃ ekaraṭṭham evā ti apare vadanti. Aññe pana Aparantaṃ nāma Sunāparantaraṭṭham evā ti vadanti. Taṃ yuttam eva. Kasmā? Aparantaṃ nāma Sunāparantaraṭṭham evā ti viññāyatī ti ce aṭṭhakathāsu. Dvīhi nāmehi vuttattā Uparipaṇṇāsaṭṭhakathāyaṃ hi Saḷāyatanasaṃyuttaṭṭhakathāyañ ca aṭṭhakathācariyehi Sunāparantaraṭṭhe Koṇḍadhānatherena(?) salākādānādhikāre[8] laddhe tadaggaṭṭhānataṃ dassentehi[9] Aparantaraṭṭhaṃ sunasaddena yojetvā vuttaṃ. Dhammapadaṭṭhakathāyaṃ pana Aṅguttaraṭṭhakathāyañ ca tam eva raṭṭhaṃ vinā sunasaddena vuttaṃ. Sunasaddo[10] c'ettha puttapariyāyo[11].

[1] B. °bhūmi.
[2] B. sattāham pi nidiyā vaṭṭa° A. pi nadīghāya vaṭṭa°
[3] B. Verañjakānaṃ. [4] A. Cammā°
[5] Min: *and* B. agamaṃsūtī ti. [6] D. °raṭṭhe.
[7] A. aññena. [8] A. *and* B. silākā° D. salākādi nāmikā there.
[9] A., B. *and* D. dassantehi. [10] D. sadde. [11] D. vutta°

Mandhāturañño jeṭṭhaputto catudīpavāsino pakkositvā[1] tesaṃ visuṃ visuṃ nivāsaṭṭhānaṃ niyyādesi[2]. Tattha uttaradīpavāsīnaṃ ṭhānaṃ[3] Kururaṭṭhaṃ nāma, pubbadīpavāsīnaṃ[4] pana Vedeharaṭṭhaṃ nāma pacchimadīpavāsīnaṃ Aparantaṃ nāma. Tattha pacchimadīpe jātattā[5] te sunasaddena vuttā. Tatra jātā pi hi tesaṃ puttā ti vā sunā ti vā vuttā yathā Vajjiputtakā bhikkhū ti. vatticchāvasena vā vācāsiliṭṭhavasena ca idam eva sunasaddena visesetvā voharanti .ti daṭṭhabbaṃ.

Yonakaraṭṭhaṃ nāma Yavanamanussānaṃ nivāsaṭṭhānam eva. Jaṃ-may[6] iti vuccati.

Vanavāsīraṭṭhaṃ nāma Sirikhettanagaraṭṭhānam eva. Keci pana Vanavāsīraṭṭhaṃ nāma ekaṃ raṭṭham eva na Sirikhettanagaraṭṭhānan ti vadanti. Taṃ na sundaram. Sirikhettanagaraṭṭhānam eva hi Vanavāsiraṭṭhaṃ nāma. Kasmā pan' etaṃ viññāyatī ti ce imassa amhākaṃ rañño bhātikarañño kāle Sirikhettanagare gumbehi[7] paṭicchādite ekasmiṃ paṭhavīmañce[8] anto nimmujjitvā ṭhitaṃ porāṇikam[9] ekaṃ lohamayabuddhapaṭibimbaṃ paṭilabhi. Tassa ca pallaṅke idaṃ Vanavāsīraṭṭhavāsīnaṃ pūjanatthāyā ti ādinā porāṇakalekhanam[10] dissati. Tasmā yev' etam viññāyatī ti.

Kasmīragandhāraraṭṭhaṃ nāma Kasmīraraṭṭhaṃ Gandhāraraṭṭhañ ca. Tāni pana raṭṭhāni ekābaddhāni hutvā tiṭṭhanti. Ten' eva Majjhantikattheram ekaṃ dvīsu raṭṭhesu pesesi. Janapadattā pana napuṃsakekattam bhavati. Tadā pana ekassa rañño āṇāya patiṭṭhānavisayattā ekatthavacanena[11] Aṭṭhakathāyaṃ vuttan ti pi vadanti.

Mahiṃsakamaṇḍalan nāma Andhakaraṭṭhaṃ yaṃ Yakkhapuraraṭṭhan ti vuccati.

Mahāraṭṭhaṃ nāma Mahānagararaṭṭhaṃ. Adhunā hi

---

[1] A. papposítvā. [2] B. vāsaṭṭhānaṃ nıyādeti. C. na vāsa°
[3] A. *and* B. dhānaṃ. [4] A. navātaṭṭhānaṃ.
[5] B. pubbadaja pacchimadaja. C. jātaṭṭhā.
[6] B. Jañ—may. D. yaṃ yañāḥmayā. [7] B. rambhehi.
[8] B. puñce. Min: paṭhavi puñje. [9] B. porāṇitaṃ.
[10] B. porāṇa° [11] A. ekattavacanena.

Mahāraṭṭham eva nagarasaddena yojetvā Mahānagararaṭṭhan ti voharantī ti. Siyāmaraṭṭhan ti pi vadanti ācariyā.

Cīnaraṭṭhan nāma Himavantena ekābaddhaṃ hutvā ṭhitam Cīnaraṭṭhaṃ yevā ti.

Idam sāsanassa navasu ṭhānesu visuṃ visuṃ patiṭṭhānaṃ. Idāni ādito paṭṭhāya theraparamparākathā vattabbā. Sammāsambuddhassa hi bhagavato saddhivihāriko Upālithero, tassa sisso Dāsakathero, tassa sisso Soṇakathero, tassa sissā Siggavathero, Caṇḍavajjithero ca[1], tesaṃ sisso Moggaliputta-Tissathero ti ime pañca mahātherā sāsanavamse ādibhūtā ācariyaparamparā nāma. Tesam hi sissaparamparabhūtā theraparamparā yāvajjatanā na upacchindanti[2]. Ācariyaparamparāya ca lajjibhikkhū yeva pavesetvā kathetabbā no alajjibhikkhū. Alajjibhikkhū nāma hi bahussutā pi samānā lābhagaru-lokagaru-ādīhi dhammatantim nāsetva sāsanavāre mahābhayaṃ uppādentī ti. Sāsanarakkhanakamman nāma hi lajjīnaṃ yeva visayo no alajjīnaṃ, ten' āhu porāṇa: Mahātherā anāgate sāsanam ko nāma rakkhissatī ti anupekkhitvā anāgate sāsanaṃ lajjino rakkhissanti lajjino rakkhissanti lajjino rakkhissantī ti tikkhattuṃ vācam nicchāresuṃ.

Evam Majjhimadese pi alajjipuggalā bahu santī ti veditabbā.

Parinibbānato hi bhagavato vassasatānam upari pubbevuttanayen' eva Vajjiputtakā bhikkhū adhammavatthūni dīpetvā paṭhamasaṃgītikāle bahikatehi pāpabhikkhūhi saddhim mantetvā sahāyaṃ gavesetvā mahāsaṃgītivohārena mahātherā viya saṃgītiṃ akaṃsu.

Katvā ca visuṃ[3] ganā ahesum. Aho vata idaṃ[4] hasitabbaṃ kammaṃ. Seyyathā pi nāma jarasiṅgālo catupadasāmaññena mānaṃ jappetvā attānaṃ sīhaṃ viya maññitvā sīho viya sīhanādaṃ nadī ti te pāvacanaṃ yathābhūtaṃ ajānitvā saddachāyāmattena yathābhūtaṃ atthaṃ nāsiṃsu[5]: Kiñci kiñci[6] pāvacanam pi apanesuṃ tañ ca sakagaṇe

---

[1] B. *corrects to* caṇḍavajji° A., S. *and* D. caṇḍa°
[2] D. *omits.* [3] B. *omits* visuṃ. [4] B. iti.
[5] B. nāmasiṃsu. [6] B. kañci. D. kiñci pi.

yeva hoti na dhammavādigaṇe. Dhammavinayaṃ vikopetvā yath'icchitavasen' eva cariṃsu. Ayaṃ pana Mahāsaṃgīti nāma. Eko adhammavādī gaṇo tato pacchā kālaṃ atikkante tato yeva aññamaññaṃ vādato bhijjitvā Gokuliko nāma eko gaṇo Ekavyokāro[1] nāma eko ti dve gaṇā bhijjanti[2].

Tato pacchā Gokulikagaṇato yeva aññamaññaṃ bhijjitvā Bahussutiko nāma eko gaṇo Paññattivādo nāma eko ti dve gaṇā bhijjiṃsu. Puna pi tehi yeva gaṇehi Cetiyavādo nāma, eko gaṇo bhijji. Tato pacchā cirakālaṃ atikkante dhammavādigaṇe hi visabhāgagaṇaṃ pavisitvā Mahiṃsāsako nāma eko gaṇo Vajjiputtako nāma eko ti dve gaṇā bhijjiṃsu. Tato pacchā pi Vajjiputtakagaṇato yeva aññamaññaṃ bhijjitvā[3] Dhammuttariko nāma eko gaṇo Bhaddayāniko nāma eko gaṇo Channāgāriko[4] nāma eko Sammiti[5] nāma eko ti cattāro gaṇā bhijjiṃsu. Puna pi Mahiṃsāsakagaṇato aññamaññaṃ bhijjitvā Sabbatthivādo[6] nāma eko gaṇo Dhammaguttiko[7] nama eko Kassapiyo va nāma eko Saṃkantiko nāma eko Suttavādo nāma eko ti pañca gaṇā bhijjiṃsu.

Evaṃ Majjhimadese dutiyasaṃgītiṃ saṃgāyantānaṃ mahātherānaṃ dhammavāditheravādagaṇato visuṃ visum bhijjamānā adhammavādīgaṇā sattarasavidhā ahesuṃ. Te ca adhammavādı gaṇā sāsane theraparamparāya anantogadhā. Te hi sāsane upakārā na honti theraparamparāya ca pavesetvā gaṇituṃ na sakkā. Yathā haṃsagaṇe[8] bako[9] yathā ca gogaṇe gavajo yathā ca suvaṇṇagaṇe[10] hārakūṭo[11] ti Mahā-Kassapatherādito pana āgatā theraparamparā Upāli-Dāsako c'evā ti ādinā Parivārakhandhake Samantapāsādikaṭṭhakathāyañ ca āgatanayen' eva veditabbā.

Upālitherādīnaṃ parisuddhācārādīni anumānetvā yāva Moggaliputta-Tissa-thero[12] tāva tesaṃ therānaṃ parisuddhācārādīnī ti sakkā ñātuṃ.

[1] B. byotāro. Min: Ekabyokāro. [2] B. bhijjiṃsu. [3] A. sajjitvā. [4] Min: Chandāgāriko [5] B. Chanamutīko. A. Samuddiko. D. Samuko. S. Samutiko. [6] B. Sabbatti° [7] A., B., D., S. °kuttiko. [8] B. Tathāyaṃ haṃsagaṇe. [9] Min: bakā. [10] B. *corrects to* supaṇṇa° [11] D. kuṭho. [12] A., B. *and* S. °tthera.

Seyyathā pi nadiyā upari sote meghavassanaṃ[1] anumānetvā adho sote nadiyā udakassa bāhullabhāvo viññātuṃ sakkā ti ayaṃ kāraṇānumānanayo nāma. Yāva pana Moggaliputta-Tissathero[2] tāva therānaṃ parisuddhācārādīni anumānetvā Upālitherassa parisuddhācārādīnī ti sakkā ñātuṃ.

Seyyathā pi nāma upari dhūmaṃ passitvā anumānetvā aggi atthī ti sakkā ñātun ti ayaṃ phalānumānanayo nāma. Ādibhūtassa[3] pana Upālitherassa avasānabhūtassa ca Moggaliputta-Tissatherassa parisuddhācārādīni anumānetvā majjhe Dāsaka-Soṇa-Siggavādīnaṃ therānaṃ parisuddhācārādīnī ti sakkā ñātuṃ.

Seyyathā pi nāma silāpaṭṭassa orabhāge pārabhāge ca migapadavalañjanam[4] disvā anumānetvā majjhe apākaṭaṃ padavalañjanam atthī ti sakkā ñātun ti ayaṃ migapadavalañjananayo nāma. Evaṃ tīhi nayehi ayaṃ theravādagaṇo dhammavādī lajjī pesalo ti veditabbo. Evam uparinayo[5] netabbo theraparamparā ca yāva potthakārūḷhā Parivārakkhandhake Samantapāsādikāyañ[6] ca tato Mahindo Iṭṭiyo ti[7] ādinā vuttanayena veditabbā ti.

Iti Sāsanavamse navaṭṭhānāgatasāsanavaṃsakathāmaggo nāma paṭhamo paricchedo.

---

Idāni Sīhaḷadīpasāsanakathāmaggaṃ vattuṃ okāso anuppatto. Tasmā tam vakkhāmi.

Sīhaḷadīpam hi sāsanassa patiṭṭhānabhūtattā cetiyagabbhasadisaṃ hoti. Sammāsambuddho kira Sīhaḷadīpaṃ dharamānakāle pi tikkhattuṃ agamāsi. Paṭhamaṃ yakkhānaṃ damanatthaṃ[8] ekako va gantvā yakkhe dametvā 'mayi parinibbute Sīhaḷadīpe sāsanaṃ patiṭṭhapissatī' ti Tambapaṇṇidīpe rakkhaṃ[9] karonto[10] tikkhattuṃ dīpaṃ āviñchi[11].

---

[1] A. *and* B. vassāni. D. °vassaṃ na.
[2] A. *and* B. therā. [3] D. adisutassa.
[4] B. vaḷañjanaṃ. D. S. °añcanaṃ.
[5] B. pi nayo. A. uparivinayo. [6] B. °pāsādikācayañ ca.
[7] A. *and* D. Iṭṭhiyo. [8] S. namana°
[9] B. ārakkhaṃ. [10] S. kāronto. [11] B. āvicchi.

Dutiyaṃ mātulabhāgineyyānaṃ nāgarājūnaṃ damanatthāya ekako va gantvā te dametvā agamāsi. Tatiyaṃ pañcabhikkhusataparivāro gantvā Mahācetiyaṭṭhāne ca Thūpārāmacetiyaṭṭhāne ca Mahābodhipatiṭṭhitaṭṭhāne[1] ca Mahiyaṅganacetiyaṭṭhāne ca Mutiṅgaṇacetiyaṭṭhāne[2] Dīghavāpicetiyaṭṭhāne ca Kalyāṇiyacetiyaṭṭhāne ca nirodhasamāpattiṃ samāpajjitvā nisīdi.

Tadā ca pana sāsanaṃ ogāhetvāna tāva tiṭṭhati. Pacchā pana yathāvuttatheraparamparāya samabhiniviṭṭhena Mahā-Moggaliputta-Tissatherena pesito Mahā-Mahindathero jinacakke pañcatiṃsādhike dvisate sampatte dutiyakattikamāse Iṭṭiyena[3] Uttiyena Sambalena Bhaddasālena cā ti etehi therehi saddhiṃ[4] Sīhaḷadīpam agamāsi. Soṇuttaratherādayo jinacakke pañcatiṃsādhike dvisate sampatte dutiyakattikamāse yeva sāsanassa patiṭṭhāpanatthāya attano attano sampattabhārabhūtaṃ taṃ taṃ ṭhānaṃ agamaṃsu. Mahā-Mahindathero pana satta māsāni āgametvā[5] jinacakke chattiṃsādhike dvisate sampatte jeṭṭhamāsassa puṇṇamiyaṃ Sīhaḷadīpaṃ sāsanassa patiṭṭhāpanatthāya agamāsi. Ten' eva tesu navasu ṭhānesu Sīhaladīpam chattiṃsādhike dvisate agamāsi[6]. Aññāni pana aṭṭha ṭhānāni pañcatiṃsādhikadvisate yeva agamāsī ti visuṃ vavatthapetabbo. Kasmā pana Mahā-Mahindathero satta māsāni āgametvā sabbapacchā Sīhaḷadīpaṃ āgacchatī ti? Tadā Sīhaḷadīpe Muṭasīvo[7] nāma rājā jarādubbalo ahosi sāsanaṃ paggahetuṃ asamattho[8]. Tassa pana putto Devānaṃ-piya-Tisso nāma rājakumāro daharo sāsanaṃ paggahetuṃ samattho bhavissati. So ca Devānampiya-Tisso rajjaṃ tāva labhatu Vedissakagirinagare[9] mātuyā saddhiṃ ñātake tāva passāmī ti apekkhitvā[10] satta māsāni āgametvā chattiṃsādhikadvisate yeva jinacakke Mahā-Mahindathero Sīhaḷadīpaṃ gacchatī ti veditabbaṃ.

---

[1] A. patiṭṭhitaṭṭhānaṭṭhāne.
[2] A. *and* D. Mudiyaṅgaṇa° Mūdiṅgaṇa°
[3] A. *and* D. Iṭṭhiyena. [4] S. = pe = māse.
[5] A. āgamitvā. [6] Min: asamasi. [7] *first* Buddha°
[8] A. asamasattho. [9] S. *corr.* Veṭisaka°
[10] B. avekkhitvā.

Mahā-Mahindathero ca Iṭṭiyādihi therehi catūhi bhāgineyyena-Sumana-sāmaṇerena Bhaṇḍukena nāma upāsakena cā ti etehi saddhiṃ chattiṃsādhike dvisate jinacakke jeṭṭhamāsassa[1] puṇṇamiyaṃ suvaṇṇahaṃsā viya jeṭṭhamāse nabhaṃ uggantvā ākāsamaggena Anurādhapurassa puratthimadisābhāge Missakapabbatakūṭe patiṭṭhāsi. Jeṭṭhamāsassa ca puṇṇamiyaṃ Laṅkādīpe jeṭṭhamūlanakkhattasabhā hutvā manussā chaṇaṃ[2] akaṃsu. Ten' ev' āha Sāratthadīpaniyaṃ nāma Vinayaṭīkāyaṃ: Jeṭṭhamāsassa puṇṇamiyaṃ jeṭṭhanakkhattaṃ mūlanakkhattaṃ vā hotī ti. Tattha ca puṇṇamīnakkhattaṃ rājamattan te[3] puṇṇamīnakkhattavicāraṇanayena[4] vuttan ti daṭṭhabbaṃ. Devānaṃ-piya-Tisso ca rājā nakkhattaṃ nāma ghosāpetvā chaṇaṃ kārethā ti amacce anāpetva cattāḷīsapurisasahassaparivāro nagaramhā nikkhamitvā yena Missakapabbato tena pāyāsi migavaṃ kīḷitukāmo. Atha tasmim pabbate adhivatthā ekā devatā migarūpena rājānaṃ palobhetvā[5] pakkositva therassa abhimukhaṃ karoti[6]. Thero rājanam āgacchantaṃ disvā mamaṃ yeva rājā passatu mā itare ti adhiṭṭhahitvā Tissa Tissa ito ehi ti āha. Rājā taṃ sutvā cintesi: imasmiṃ dīpe jāto sakalo pi manusso maṃ Tisso ti nāmam gahetvā ālapituṃ samattho nāma natthi. Ayaṃ pana chinnabhinnapaṭadharo bhaṇḍukāsāvavasano mam nāmena alapati. Ko nu kho ayaṃ bhavissati manusso vā amanusso vā ti. Thero āha:

Samaṇā mayaṃ mahārāja
Dhammarājassa sāvakā
Taveva[7] anukampāya[8]
Jambudīpā idhāgatā ti.

Tadā ca Devānampiya-Tisso rājā. Asokaraññā pesitena abhisekena ekamāsābhisitto hoti[9] visākhapuṇṇamāyaṃ

[1] S. A. *and* B. °māsa. [2] D munassā naṃ.
[3] *Sic MSS.* Min: °ttaṇḍe. [4] B. °nakkhattaṃ°
[5] B. palopetvā. [6] B. akāsi. [7] Min: taṃ eva.
[8] S. Taveva anukammāya. [9] B. ahosi.

hi'ssa abhisekam akaṃsu. So ca Asokaraññā pesite dhammapaṇṇākāre ratanattayaguṇapaṭisaṃyuttaṃ sāsanapavattiṃ acirasutaṃ[1] anussaramāno taṃ therassa: Samaṇā mayaṃ mahārāja Dhammarājassa sāvakā ti vacanaṃ sutvā ayyā nu kho āgatā ti tāvad eva āvudhaṃ nikkhipitvā ekamantaṃ nisīdi sammodaniyaṃ kathaṃ kathayamāno. — Yath' āha:

Āvudhaṃ nikkhipitvāna ekamantaṃ upāvisi
Nisajja rājā sammodi bahuṃ atthūpasaṃhitan ti[2].

Sammodanīyam kathaṃ ca kurumāne yeva tasmiṃ tāni pi cattāḷīsapurisasahassāni āgantvā samparivāresuṃ[3].

Tadā thero itare pi cha jane dassesi[4]. Rājā disvā ime kadā āgatā ti āha.

Mayā saddhiṃ yeva mahārājā ti.

Idāni pana Jambudīpe aññe pi evarūpā samanā santī ti.

Santi mahārāja etarahi Jambudīpo kāsāvapajjoto isivātapaṭivāto tasmim —

Tevijjā iddhipattā ca cetopariyāyakovidā
Khīṇāsavā arahanto bahū buddhassa sāvakā ti.

Bhante kena āgat'atthā[5] ti.

Neva mahārāja udakena na thalenā ti.

Rājā ākāsena āgatā ti aññāsi. Thero atthi nu kho rañño paññāveyyattikan ti vīmaṃsanatthāya āsannaṃ ambarukkhaṃ ārabbha pañhaṃ pucchi.

Kin nāmo mahārāja ayaṃ rukkho ti.

Ambarukkho nāma bhante ti.

---

[1] B. acirabhūtaṃ.
[2] A. atthupasaññitan.
[3] A. sampavāressuṃ.
[4] Min: dasseti.
[5] D. āgatattā.

Imaṃ pana mahārāja ambaṃ muñcitvā añño ambo' atthi vā natthi vā ti.

Atthi bhante aññe pi bahū ambarukkhā ti.

Imañ ca amban te ca ambe muñcitvā atthi nu kho mahārāja aññe rukkhā ti.

Atthi bhante te pana na ambarukkhā ti.

Aññe ca ambe anambe ca muñcitvā atthi pana añño rukkho ti.

Ayam eva bhante ambarukkho ti.

Sādhu mahārāja paṇḍito 'sī ti. Atthi pana mahārāja te ñātakā ti.

Atthi bhante bahūjanā ti.

Te muñcitvā aññe keci aññātakā pi atthi mahārājā ti.

Aññātakā bhante ñātakehi[1] bahutarā ti.

Tava ñātake ca aññātake ca muñcitvā atth'añño koci mahārājā ti.

Aham[2] eva bhante ti.

Sādhu mahārāja attā nāma attano neva ñātako na aññātako ti.

Atha thero paṇḍito rājā sakkhissati dhammam aññātun ti Cūḷahatthipadopamasuttaṃ kathesi.

Kathāpariyosāne rājā tīsu saraṇesu patiṭṭhahi saddhiṃ cattāḷīsāya janasahassehī[3] ti.

Tato param yaṃ yaṃ vattabbaṃ taṃ taṃ Samantapāsādikādīsu vuttanayena veditabbaṃ.

Iccevam Sīhaladīpe sāsanānuggahakā Mahindatherato āgatā sissaparamparā bahū honti gaṇanapathaṃ vītivattā. Kathaṃ? Mahā-Mahindatherassa sisso Ariṭṭho nāma thero, tassa sisso Tissadatto[4], tassa sisso Kāḷasumano, tassa sisso Dīgho, tassa sisso Dīghasumano, tassa sisso Kāḷasumano[5], tassa sisso Nāgo, tassa sisso Buddharakkhito, tassa sisso Tisso, tassa sisso Revato, tassa sisso Sumano, tassa sisso Cūḷanāgo, tassa sisso Dhammapālito[6], tassa sisso Khemo, tassa sisso Upatisso, tassa sisso Phussadevo,

---

[1] Min: ñātake ti. [2] D. A. ayam.
[3] Min: pāṇasahassehi. [4] A. Tissadattho.
[5] A. Vāḷasumano. [6] D. Tisso.

tassa sisso Sumano, tassa sisso Mahāpadumo, tassa sisso Mahāsīvo, tassa sisso Upāli, tassa sisso Mahānāgo, tassa sisso Abhayo, tassa sisso Tisso, tassa sisso Sumano, tassa sisso Cūḷābhayo, tassa sisso Tisso[1], tassa sisso Cūḷadevo, tassa sisso Sīvo ti. Ayaṃ yāva potthakārūḷhasaṅkhātā catutthasaṃgītikā tāva theraparamparā ti daṭṭhabbā. Vuttaṃ c'etam Aṭṭhakathāyaṃ: Yāvajjatanā tesaṃ yeva antevāsikaparamparabhūtāya ācariyaparamparāya ābhatan[2] ti veditabban ti.

Evaṃ tesaṃ sissaparamparabhūtā ācariyaparamparā yāvajjatanā sāsane pākaṭā hutvā āgacchantī ti veditabbaṃ. Sāsane vinayadharehi[3] nāma tilakkhaṇasampannehi bhavitabbaṃ. Tīṇi hi vinayadharassa lakkhaṇāni icchitabbāni.

Katamāni tīṇi? Suttaṃ c'assa svāgataṃ hoti. Suvavatthitaṃ[4] suvinicchitaṃ suttato anuvyañjanato ti idam ekaṃ lakkhaṇaṃ.

Vinaye kho pana ṭhito hoti asaṃhīro ti idaṃ dutiyaṃ. Ācariyaparamparā kho pan'assa suggahitā hoti sumanasikatā sūpadhāritā ti[5] idaṃ tatiyaṃ.

Tattha ācariyaparamparā kho pan' assa suggahitā hotī ti theraparamparā sissaparamparā[6] c'assa suṭṭhu gahitā hoti sumanasikatā ti suṭṭhu manasikatā āvajjitamatte ujjalitapadīpo viya hoti.

Sūpadhāritā ti suṭṭhu upadhāritā pubbāparānusandhito atthato kāraṇato ca upadhāritā attano matiṃ pahāya ācariyasuddhiyā vuttā hoti. Mayhaṃ ācariyo asukācariyassa santike uggaṇhi so asukassā ti evaṃ sabbaṃ ācariyaparamparatheravādaṅgaṃ āharitvā yāva Upālithero sammāsambuddhassa santike uggaṇhī ti pāpetvā ṭhapeti. Tato pi āharitvā Upālithero sammāsambuddhassa santike uggaṇhi, Dāsakathero attano upajjhāyassa Upālitherassa, Soṇakathero attano upajjhāyassa Dāsakatherassa, Siggavathero

---

[1] D. *omits*. [2] A. B. ābhatantī ti.
[3] A. Min: °dharo hi.
[4] Min. *and* B. supavatti. D. suvapatti.
[5] D. *adds* yaṃ.
[6] *All MSS.* saparamparā. Min: *corr. to* sissa°

attano upajjhāyassa Soṇakatherassa, Moggaliputta-Tissathero attano upajjhāyassa Siggavatherassa[1] Caṇḍavajjittherassa cā ti evaṃ sabbaṃ ācariyaparamparatheravādaṅgaṃ āharitvā attano ācariyaṃ pāpetvā ṭhapeti. Evaṃ uggahitā hi ācariyaparamparā suggahitā hoti. Evaṃ asakkontena pana dve tayo parivaṭṭā uggahetabbā. Sabbapacchimena hi nayena yathā ācariyo ca ācariyācariyo ca pāḷiñ ca paripucchañ ca vadanti tathā ñātuṃ vaṭṭati ti. Yathāvuttatheraparamparā pana bhagavato dharamānakālato paṭṭhāya yāva potthakārūḷhā mukhapāṭhen' eva piṭakattayaṃ dhāresuṃ. Paripuṇṇam pana katvā potthake likhitvā na ṭhapenti.

Evaṃ mahātherā dukkarakammaṃ katvā sāsanaṃ pagganhiṃsu. Tatr' idam vatthu.

Sīhaḷadīpe kira Caṇḍālatissābhayena saṅkhubhitvā[2] devo ca avassitvā dubbhikkhabhayaṃ uppajji. Tadā Sakko devānam indo āgantvā tumhe bhante tepiṭakaṃ[3] dhāretuṃ na sakkhissatha, nāvam pana āruhitvā Jambudīpaṃ gacchatha[4]. Sace nāvā appahonakā bhaveyya kaṭṭhena vā veḷunā vā taratha, abhayatthāya pana mayaṃ rakkhissāmā ti āha. Tadā saṭṭhimattā bhikkhū samuddatīraṃ gantvā puna etad ahosi: mayaṃ[5] Jambudīpaṃ na gacchissāma idh' eva vasitvā tepiṭakaṃ dhārissāmā ti. Tato pacchā nāvā titthato nivattitvā Sīhaḷadīpekadesaṃ Malayajanapadaṃ gantvā mūlaphalādīhi eva yāpetvā sajjhāyam akaṃsu. Chātakabhayena atipīḷitā hutvā evam pi kātuṃ asakkontā vāḷukatale[6] uraṃ ṭhapetvā sīsena sīsaṃ abhimukhaṃ katvā vācaṃ anicchāretvā manasā yeva akaṃsu. Evaṃ dvādasavassāni saddhiṃ aṭṭhakathāya tepiṭakaṃ rakkhitvā sāsanaṃ anuggahesuṃ.

Dvādasavassesu pana atikkantesu taṃ bhayaṃ vūpasamitvā pubbe Jambudīpaṃ gacchantā satta bhikkhusatā āgantvā Sīhaḷadīpekadesaṃ Rāmajanapade Maṇḍalārāmavihāraṃ āpajjiṃsu.

---

[1] B. Siggaº [2] B. saṅkhuṃ bhitvā.
[3] *MSS. omit* te. [4] B. gacchā ti.
[5] S. D. vaṃ. [6] D. ºthale.

Te pi saṭṭhimattā bhikkhū tam eva vihāraṃ gantvā aññamaññaṃ sammantetvā[1] sajjhāyiṃsu. Tadā aññamaññaṃ samenti[2] na virujjhanti. Gaṅgodakena viya Yamunodakaṃ saṃsandenti. Evam pitakattayaṃ mukhapāṭhen' eva dhāretvā mahātherā dukkarakammaṃ karontī ti veditabbaṃ[3].

Yam pi pariyattiṃ ekapadamattam pi avirajjhitvā dhārenti tam dukkarakammam eva. Sīhaḷadīpe kira Punnabbasukassa nāma kuṭumbiyassa putto Tissathero buddhavacanaṃ uggaṇhitvā imaṃ Jambudīpaṃ āgantvā Yonaka-Dhammarakkhitatherassa santike buddhavacanaṃ uggaṇhitvā gacchanto nāvaṃ abhirūhaṇatitthe ekasmiṃ pade uppannakaṃ kho yojaṇasatamaggaṃ nivattitvā ācariyassa santikaṃ āgacchanto antarāmagge ekassa kuṭumbikassa pañhaṃ[4] kathesi. So pasīditvā satasahassagghaṇakaṃ kambalaṃ adāsi. So pi tam āharitvā ācariyassa adāsi. Thero vāsiyā koṭṭetvā[5] nisīdanaṭṭhāne paribhaṇḍam kāresi. Kim atthāyā ti? Pacchimāya janatāya anuggahatthāya. Evaṃ kir'assa ahosi: amhākaṃ gatamaggam āvajjitvā[6] anāgate sabrahmacārino paṭipattim[7] pūretabbaṃ maññissantī ti. Tissathero pi ācariyassa santike kaṅkhaṃ chinditvā Sīhaḷadīpam eva sakaṭṭhānaṃ āgamāsī ti.

Iccevaṃ pariyattiṃ ekapadamattam pi avirajjhitvā dhāraṇam pi dukkarakammam evā ti daṭṭhabbaṃ.

Yam pi yebhuyyena paguṇaṃ na karonti tassa anantaradhānatthāya asammosatthāya[8] uggahadhāraṇādivasena rakkhaṇam pi karonti taṃ dukkarakammam eva. Sīhaḷadīpe yeva kira mahābhaye ekass'eva bhikkhuno mahāniddeso paguṇo ahosi. Aṭṭhacatunikāyika-Tissatherassa upajjhāyo Mahātipiṭakathero nāma Mahārakkhitatheram āha: āvuso Mahārakkhita asukassa santike Mahāniddesaṃ gaṇhāhī ti.

Pāpo kir'āyaṃ bhante na gaṇhāmī ti. Gaṇh'āvuso aham te santike nisīdissāmī ti. Sādhu bhante tumhesu nisinnesu

---

[1] A. B. sammannetvā. [2] S. D. santi.
[3] Min: veditabbā. [4] Min. *and* A. pañhaṃ.
[5] B. *corrects to* vāsilā koṭṭetvā. A. cāsiyā koṭṭetvā. D. koṭṭhetvā. [6] A. B. Āpajjitvā.
[7] D. patiṭṭhapattiṃ. [8] B. asammohatthāya.

gaṇhissāmī ti paṭṭhapetvā rattindivaṃ nirantaraṃ pariyāpuṇanto osānadivase heṭṭhā mañce itthiṃ disvā bhante sutaṃ yeva me pubbe: sac' āhaṃ evaṃ jāneyyaṃ na īdisassa santike dhammaṃ pariyāpuṇeyyan ti āha. Tassa pana santike bahū mahātherā uggaṇhitvā Mahāniddesaṃ patiṭṭhāpesuṃ.

Evaṃ yaṃ yebhuyyena paguṇaṃ na karonti tassa anantarādhānatthāya asammosatthāya uggahadhāraṇādivasena rakkhaṇam pi dukkarakammam yevā ti daṭṭhabbam.

Iccevam bhagavato dharamānakālato pabhuti cirakālaṃ yathāvuttamahātheraparamparā pariyattiṃ mukhapāṭhen' eva dhāresuṃ.

Aho vata porāṇikānam mahātherānaṃ satipaññā samādhivepullatāya[1] hi te mukhapāṭhen' eva dhāretuṃ sakkā ti. Mukhapāṭhen' eva porāṇikatherānaṃ pariyattidharāṇaṃ pañcanavutādhikāni catusatāni ahosi. Bhagavato parinibbānato Mahāvaṃsa-Sāratthasaṃgahesu āgatanayena jinacakke paṇṇāsādhike catusate sampatte Tambapaṇṇidīpe rajūnam aṭṭhamako Saddhātissassa nāma rañño putto Vaṭṭagāmaṇī nāma rājā rajjaṃ patvā chavassakāle anāgate sattā hīnasatipaññāsamādhikā hutvā na sakkhissanti mukhapāṭhena dhāretun ti upaparikkhitvā pubbe vuttehi mahātherehi anupubbena āgatā pañcamattā mahātherasatā Vaṭṭagāmaṇirājānaṃ nissāya Tambapaṇṇidīpe padese[2] Malayajanapade Ālokalene aṭṭhakathāya saha piṭakattayaṃ potthake āropesuṃ. Tañ ca yathāvuttasaṃgītiyo upanidhāya catutthasaṃgīti yeva nāmā ti veditabbā.

Vuttaṃ c'etam Sāratthadīpaniyaṃ nāma Vinayaṭīkāyaṃ:

Catutthasaṃgītisadisā hi potthakārohasaṃgītī ti.

Sīhaḷadīpe pana Vaṭṭagāmaṇirājā Marammaraṭṭhe Sirikhettanagare eko nāma Kukkuṭasīsarājā ca ekakālena rajjaṃ kāresi.

Amarapuramāpakassa rañño kāle Sīhaḷadīpabhikkhūhi idha pesitasandesakathāyam pana tettiṃsādhikacatusate sampatte potthakārūḷhaṃ akaṃsū ti āgataṃ.

---

[1] B. vephullatāya. [2] B. dīpekadese.

Vuttam h'etam tattha:

Tettimsādhikacatuvassasataparimāṇakālan ti.

Idam Sīhaḷadīpe yāva potthakārūḷhā sāsanassa patiṭṭhānam.

Ath'āparam Jambudīpe Sīhaḷadīpe ca bhikkhū visum visum gaṇavasena bhijjimsu yathā Anottatadahato[1] nikkhamananadiyā Gaṅgā-Yamunādivasena bhijjantī ti. Tattha Jambudīpe gaṇānam bhijjamānatam upari yeva vakkhāma. Sīhaḷadīpe pana gaṇānam bhijjamānatā evam daṭṭhabbā. Katham? Sīhaḷadīpe sāsanassa patiṭṭhāpayamānakālato aṭṭhārasādhikavassasate sampatte Vaṭṭagāmaṇīraññā kārāpite Abhayagirivihāre Parivārakhandhakam pāṭhato atthato ca vipallāsam katvā Mahāvihāravāsigaṇato puthu hutvā eko gaṇo bhijji.

So Abhayagirivāsigaṇo nāma Dhammarucigaṇo ti ca tass' eva nāmam.

Abhayagirivāsigaṇassa bhijjamānato dvecattāḷīsādhikativassasate sampatte Mahāsenena nāma raññā kārāpite Jetavanavihāre bhikkhū ubhato Vibhaṅgapāṭhe viparītavasena abhisaṅkharitvā Abhayagirivāsigaṇato visum eko gaṇo ahosi.

So Jetavanavāsigaṇo nāma Sāgaliyagaṇo ti ca tass' eva nāmam.

Jetavanavāsigaṇassa bhijjamānakālato ekavassādhikānam tiṇṇam vassasatānam upari Kurundavāsino Kolambavāsino ca bhikkhū bhāgineyya-Dāthāpatim nāma rājānam nissāya ubhato Vibhaṅga-Parivārakhandhakapāṭhe viparītavasena abhisaṅkharitvā yathāvuttehi dvīhi gaṇehi visum hutvā Mahāvihāravāsigaṇuttamam tūlayitvā upacāretvā Mahāvihāranāmam gahetvā eko gaṇo bhijji.

Evam Sīhaḷadīpe Mahā-Mahindatherādīnam vamsabhūtena Mahāvihāravāsigaṇena saddhim cattāro gaṇā bhijjimsu. Tattha Mahāvihāravāsigaṇo yeva eko dhammavādī ahosi. Sesā pana adhammavādino. Te ca pana[2] adhammavādino gaṇā bhūtattham pahāya abhūtatthena dhammam agarum katvā carimsū ti vacanato Sīhaḷadīpe adhammavādino tayo

---

[1] B. Anodatta° [2] Min: tayo.

pi alajjino gaṇā parimaṇḍalasuppaṭichannādi sikkhāpadāni anādiyitvā vicariṃsu. Tato paṭṭhāya sāsane ekaccānaṃ bhikkhūnaṃ nānappakāravasena nivāsanapārupaṇādīni dissantī ti veditabbaṃ.

Adhammavādigaṇānaṃ bhijjamānakālato sattavīsādhikānam pañcasatānaṃ vassasahassānañ ca upari Sirisaṃghabodhi nāma rājā Mahāvihāragaṇassa pakkho hutvā adhammavādino tayo gaṇe niggaṇhitvā[1] jinasāsanaṃ paggahesi. So ca Sirisaṃghabodhirājā amhākaṃ Marammaraṭṭhe Arimaddananagare Anuruddhena nāma raññā samakālavasena rajjasampattiṃ anubhavi. Tato pacchā Sīhaḷadīpe Vohāratissassa nāma rañño kāle Kapilena nāma amaccena saddhiṃ mantetvā Mahāvihāravāsino bhikkhū nissāya adhammavādigaṇe niggaṇhitvā jinasāsanaṃ paggaṇhāsi. Tato pacchā ca Goṭhābhayassa nāma rañño kāle Abhayagirivāsino bhikkhū parasamuddaṃ pabbājetvā Mahāvihāravāsino bhikkhū nissāya sāsanaṃ visodhayi. Tato pacchā pi Goṭhābhayarañño puttabhūtassa Mahāsenassa nāma rañño kāle Abhayagirivāsīnam bhikkhūnaṃ abbhantare Saṃghamitto nāma eko bhikkhu rañño padhānācariyo hutvā Mahā-Mahindatherādīnaṃ arahantānaṃ nivāsaṭṭhānabhūtam Mahāvihārārāmaṃ vināssituṃ Mahāsenaraññā mantetvā ārabhi.

Tadā nava vassāni Mahāvihāro bhikkhusuñño[2] ahosi.

Aho vata mahātherānaṃ mahiddhikānam nivāsanaṭṭhānaṃ[3] alajjino bhikkhū vināssāpesuṃ suvaṇṇahaṃsānaṃ nivāsanaṭṭhānam kākā viyā ti.

Jetavanavāsīnañ ca bhikkhūnam abbhantare eko Tisso nāma bhikkhu ten' eva raññā mantetvā Mahāvihāre sīmaṃ samūhani. Achekattā pana tesaṃ sīmasamūhanakammaṃ na sampajjī ti.

Aho vata dussīlānaṃ pāpakānaṃ kammaṃ acchariyaṃ. Seyyathā pi nāma sākhāmigo appaggho kāsivatthaṃ mahagghaṃ bhindati.

---

[1] A. niggahetvā.
[2] B. bhikkhū sañño.
[3] A. *and* B. nivāsaṭṭhānaṃ.

Evam eva bhinditabbavatthunā bhedakapuggalo[1] ativiya dūro ahosī ti.

Bhavanti c'ettha:

Yathā sākhāmigo pāpo appaggho yeva kāsikaṃ
Mahagghaṃ kacchachinnaṃchinnaṃ[2] mahussāhena chindati.

Evam adhammavādī pāpo
Dhammavādigaṇaṃ subham
Mahussāhena bhindayi
Aho acchariyo ayaṃ.

Ārakā dūrato āsuṃ
Bhinditabbehi[3] bhedakā
Bhūmito' va[4] bhavagganto(?)
Aho kammaṃ ajānatan[5] ti.

Iccevam[6] adhammavādigaṇānaṃ balavatāya dhammavādigaṇo parihāyati. Yathā hi gijjhasakunassa pakkhavātena suvaṇṇahaṃsā pakatiyā ṭhātuṃ na sakkonti evam eva adhammavādīnaṃ balavatāya dhammavādī parihāyati. Byagghavane[7] viya suvaṇṇamigo nilīyitvā[8] gocaram gaṇhāti yathā rucivasena dhammaṃ carituṃ okāsaṃ na labhi.

Sīhaḷadīpe sāsanassa patiṭṭhānato dvisattatādhikānam catusatānam vassasahassānañ ca upari sammāsambuddhassa parinibbānato aṭṭhasattatādhikānam[9] vassasatānam upari Mahārājā nāma bhūpālo rajjaṃ kāresi. So pana rājā Udumbaragirivāsi. Kassapattherapamukhā Mahāvihāravāsino bhikkhū tam eva rājānaṃ nissāya sāsane malam visodhesuṃ. Yathā herañniko hirañne malan ti Mahāvihāravāsigaṇato aññe adhammavādino uppabbājetvā visodhesuṃ. So ca Mahārājā amhākaṃ Marammaraṭṭhe

---

[1] B. vatthaṃ nā bhedakaṃ puggalo.
[2] D. kacca jinnaṃjinnaṃ. A. *and* B. kacca chinnaṃchinnaṃ. [3] A. chinditabbehi. [4] S. pabha va°
[5] A. D. S. jānatan ti. [6] B. Iccetaṃ.
[7] Min: vyagghavasena. [8] B. nilayitvā.
[9] B. aṭṭhasatādhikānam.

Arimaddananagare Narapati[1]-cañ-ñā-sū-nā nāma rañña samakālavasena rajjaṃ kāresī ti veditabbo.

Tato pacchā pi Vijayabāhurājānaṃ Parakkamabāhurājānañ ca nissāya Mahāvihāravāsino bhikkhū sāsanam parisuddhaṃ akaṃsu. Adhammavādino sabbe pi uppabbājetvā Mahāvihāravāsigaṇo yeva eko patiṭṭhahi. Yathā abbhādi-upakkilesamalehi vimutto nisānātho ti.

Sirisaṃghabodhirājā Vohārika-Tissarājā Goṭhābhaya rājā ti ete rājāno sāsanaṃ visodhentā pi sabbena sabbaṃ adhammavādigaṇānam avinassanato sāsanaṃ parisuddhaṃ na[2] tāva ahosi. Sirisaṃghabodhimahārañño Mahārañño Vijayabāhurañño Parakkamabāhurañño ti etesaṃ yeva rājūnaṃ kāle sabbena sabbaṃ adhammavādīnaṃ vinassanato[3] sāsanaṃ parisuddhaṃ ahosi. Tadā pana adhammavādino sisam pi uṭṭhahitum na sakkā yathā aruṇuggamane kosiyā ti. Aparabhāge pana ciraṃ kālam atikkante micchādiṭṭhikānaṃ vijātiyānam (?) bhayena Laṅkādīpe sāsanaṃ osakkitvā gaṇapūraṇamattassa pi bhikkhusaṃghassa avijjamānatāya Mahāvijayabāhurañño kāle Rāmaññadesato saṃghaṃ ānetvā sāsanaṃ patiṭṭhāpesi. Tato pacchā ca Vimaladhammasuriyassa nāma rañño kāle Rakkhaṅgapuraraṭṭhato[4] saṃghaṃ ānetvā sāsanaṃ patiṭṭhāpesi. Tato pacchā ca Vimalassa nāma rañño kāle tato yeva saṃgham ānetvā sāsanam patiṭṭhāpesi.

Tato pacchā ca Kittissirirājasīhassa nāma rañño kāle Siyāmaraṭṭhato saṃghaṃ ānetvā tath' eva akāsī ti.

Ayaṃ Sīhaḷadīpe sāsanassa osakkanakathā.

Tato pacchā jinasāsane navutādhike aṭṭhavassasate sampatte Buddhadāsassa nāma rañño kāle eko dhammakathikathero ṭhapetvā Vinayapiṭakam Abhidhammapiṭakañ ca avasesaṃ Suttantapiṭakam Sīhalabhāsāya parivattitvā abhisaṅkharitvā ṭhapesi. Tañ ca kāraṇaṃ Cūlavaṃse vuttaṃ. Tassa kira Buddhadāsassa rañño puttā asītimattā asīti mahāsāvakānaṃ nāmen' eva vohāritā'hesum.

---

[1] B. Narapatirañña sūnā. Min: Narapati ca Ñā-sū-nā.
[2] D. *omits.* [3] D. vinayassanato. B. *corrects to above.*
[4] D. S. Rakkhāpura°

Tesu puttesu Sāriputtatherassa nāmena vohārito eko Upatisso nāma rājakumāro pitari devaṃ gate dvecattālīsa vassāni rajjaṃ kāresi. Tato pacchā kaniṭṭho Mahānāmo nāma rājakumāro dvāsīti vassāni rajjam kāresi. Tassa rañño kāle jinacakke tettiṃsādhikanavuti vasse Sīhaḷadīpe chasaṭṭhimattānaṃ rājūnam pūranakāle Buddhaghoso nāma thero Sīhaḷadīpaṃ gantvā Sīhalabhāsāya likhite aṭṭhakathāgandhe Māgadhabhāsāya parivattitvā likhi. So pana Mahānāmarājā amhākam Marammaraṭṭhe Siripaccayanagare Sa-ṅa-la-naḥ-kro-naḥ[1] nāmakena raññā samakālo hutvā rajjaṃ kāresi. Parittanidāne pana Brū-mam-ti[2] nāmakena raññā samakālo hutvā rajjam kāresī ti vuttam. Taṃ na yujjati yeva.

Sīhaladīpe pana Kittissirimegho nāma rājā hutvā navame vasse tasmiṃ yeva dīpe rājūnaṃ dvāsatthimattānam pūraṇakāle jinacakke timsādhike aṭṭhasatavasse Jambudīpe Kālingapurato Kuhasivassa[3] nāma rañño jāmātā Dantakumāro Hemamalan nāma rajadhītaraṃ gahetvā dāthādhātuṃ thenetvā nāvāya taritvā Sihaladīpam agamāsi. Jinacakke timsādhikadvivassasate Jeṭṭhatissarāja nava vassāni rajjam kāresi Buddhadāsarājā ekūnavīsativassāni Upatissarajā ca dvicattālīsavassāni Mahānāmarājā dvāvīsati vassānī ti sabbāni sampinḍitvā jinasāsanam dvattimsādhikanavavassasatapamānaṃ hoti. Tasmiñ ca kāle yada dvīhi vassehi unam ahosi tadā Mahānāmarañño kāle timsādhikanavavassasatamatte[4] sāsane Buddhaghoso nāma thero Laṅkādīpaṃ agamāsi.

Amarapuramāpakassa rañño kāle Sīhaḷadīpakehi[5] bhikkhūhi pesitasandesapaṇṇe pana chapaṇṇāsādhikanavavassasatātikkantesu ti vuttaṃ.

Evaṃ ettha ṭhatvā Buddhaghosatherassa atthuppattim saṅkhepamattam[6] vakkhāmi. Kathaṃ?

[1] D. Nā-la-nāḥ-kro-nāḥ. A. Sañ-lañ-kroṃ. B. Sa-vu lan kro vu. [2] B. Brū-maṃ-thī. B. Bru-ma-nāḥ-thi. A. °thīh. [3] B. Kuhassivassa. Min: Guhasīhassa.
[4] *all MSS.* °navutivassamatte. [5] Min: Sīhaladīpe.
[6] B. saṅkhetamattaṃ.

Sīhaḷabhāsakkharehi parivattitaṃ pariyattisāsanaṃ Māgadhabhāsakkharena ko nāma puggalo parivattituṃ sakkhissatī ti mahātherā nimantayitvā Tāvatiṃsabhavanaṃ gantvā Ghosaṃ nāma devaputtaṃ disvā saddhiṃ Sakkena devānam indena taṃ yācitvā bodhirukkhasamīpe Ghosagāme Kesassa nāma brāhmaṇassa Kesiyā nāma brāhmaṇiyā kucchimhi paṭisandhiṃ gaṇhāpesuṃ.

Khādatha bhonto pivatha bhonto ti ādi brāhmaṇānaṃ aññamaññaṃ ghosakāle vijāyanattā Ghoso ti nāmaṃ akāsi. Sattavassikakāle so tiṇṇaṃ vedānaṃ pāragū ahosi. Atha kho ekena arahantena saddhiṃ vedakathaṃ sallapanto taṃ kathaṃ niṭṭhāpetvā kusalā dhammā akusalā avyākatā dhammā ti ādinā paramatthaṃ vedaṃ nāma buddhamantaṃ pucchi. Tadā so taṃ sutvā uggaṇhitukāmo hutvā tassa arahantassa santike pabbajitvā devasikaṃ devasikaṃ piṭakattayaṃ saṭṭhimattehi padasahassehi sajjhāyaṃ akāsi. Vācuggataṃ akāsi. Ekamāsen' eva tiṇṇaṃ piṭakānaṃ pāragū ahosi. Tato pacchā raho ekako va nisinnassa etad ahosi: Buddhabhāsite piṭakattaye mama vā paññā adhikā udāhu upajjhāyassa vā ti. Taṃ kāraṇaṃ ñatvā upajjhācariyo niggaham katvā ovadi. So saṃvegapatto hutvā khamāpetuṃ vandi. Upajjhācariyo tvaṃ āvuso Sīhaḷadīpaṃ gantvā piṭakattayaṃ Sīhaḷabhāsakkharena likhitaṃ Māgadhabhāsakkharena likhāhi evaṃ sati ahaṃ khamissāmī ti āha. Buddhaghoso ca pitaraṃ micchādiṭṭhibhāvato mocetvā ācariyassa vacanaṃ sirasā paṭiggahetvā piṭakattayaṃ likhituṃ Sīhaḷadīpaṃ nāvāya agamāsi[1].

Tadā samuddamajjhe tīhi divasehi taranto Buddhadattathero ca Sīhaḷadīpato nāvāya āgacchanto antarāmagge devānaṃ ānubhāvena aññamaññaṃ passitvā kāraṇaṃ pucchitvā jānitvā jānitvā ca Buddhadattathero evam āha: Mayā āvuso kato Jinālaṃkāro appasāro ti maññitvā piṭakattayaṃ parivattituṃ likhituṃ okāsaṃ nādaṃsu. Tvaṃ pana piṭakattayaṃ saṃvaṇṇehī ti vatvā attano Sakkena devānaṃ indena dinnaṃ harīṭakīphalaṃ ayomayalekhanadaṇḍaṃ nisitasilañ ca Buddhaghosatherassa adāsi.

[1] Min: āgamāsi.

Evaṃ tesaṃ dvinnaṃ therānaṃ aññamaññaṃ sallapantānaṃ yeva dve nāvā sayam eva apanetvā gacchiṃsu. Buddhaghosathero ca Sīhaḷadīpaṃ patvā paṭhamaṃ Saṃghapālatheraṃ passitvā: piṭakattayaṃ Māgadhabhāsakkharena parivattetuṃ āgato 'mhī ti kāraṇaṃ ārocetvā Sīhaḷabhikkhū ca sīle patiṭṭhāyā ti ādi gāthaṃ niyyādetvā imissā gāthāya atthaṃ piṭakattayaṃ āloletvā saṃvaṇṇehī ti uyyojesuṃ.

Tasmiṃ yeva divase sāyaṇhakālato paṭṭhāya yathā vuttagāthaṃ pamukhaṃ katvā Visuddhimaggaṃ akāsi. Katvā taṃ kammaṃ nipphādetvā[1] tassa ñāṇapabhavaṃ vīmaṃsetukāmo devānam indo tañ ca gandhaṃ antaradhāpesi. Punā pi thero akāsi. Tath' eva devānam indo antaradhāpesi. Punā pi thero akāsi. Evam tikkhattuṃ kārāpetvā[2] pubbagandhe pi dassesi[3] tiṇṇam pi gandhānaṃ aññamaññam ekapadamattena pi visesatā natthi Saṃghapālathero ca taṃ ārādhayitvā piṭakattayaṃ niyyādesi. Evaṃ Visuddhimagge Saṃghapālatherassa āyācanaṃ[4] ārabbha Visuddhimaggo kato ti āgataṃ.

Buddhaghosuppattikathāyam pana Saṃgharājatherassa āyācanaṃ ārabbhā ti āgataṃ.

Ayaṃ Buddhaghosuppattikathāyaṃ āgatanayena dassitaBuddhaghosuppattikathāsaṅkhepo.

Cūlavaṃse pan' evaṃ āgato. Buddhaghosathero nāma mahābodhirukkhasamīpe ekasmiṃ brāhmaṇagāme vijāto tiṇṇam pi vedānaṃ pāragū ahosi. Tesu tesu vādesu ca aticheko. So aññehi ca saddhiṃ pucchāvyākaranakammaṃ kattukāmo Jambudīpatale āhiṇḍanto ekaṃ vihāraṃ patvā tasmiṃ vā āgantukabhāvena nisīdi. Tasmiñ ca vihāre Revato nāma thero vasi. Tena therena saddhiṃ sallapanto so brāhmaṇamāṇavo tīsu vedesu āloletvā pañhaṃ pucchi. Pucchitaṃ pucchitaṃ thero vyākāsi. Therassa pana pucchitaṃ pañhaṃ māṇavo na sakkā vyākātum. Atha māṇavo pucchi: Ko nāmāyam bhante manto ti. Buddha-

---

[1] D. nippā°  [2] B. antaradhāpetvā.
[3] A. *corrects to* dasse pi.  [4] A. B. yācanaṃ.

manto nāmāyan ti vutte uggaṇhitukāmo hutvā therassa santike pabbajitvā piṭakattayaṃ uggaṇhi. Aciren' eva tiṇṇam pi piṭakānaṃ pāragū ahosi. Buddhass' eva ghoso yassa atthī ti Buddhaghoso ti nāmena pākaṭo ahosi. Buddhaghoso ca āyasmato Revatassa santike nisīdanto Ñāṇodayan nāma gandhaṃ Atthasāliniñ ca gandhaṃ akāsi. Tato pacchā parittaṭṭhakathaṃ kattukāmo hutvā ārabhi. Tadā ācariyo evam āha:

Jambudīpe pana āvuso pāḷimattaṃ yeva atthi aṭṭhakathā[1] pana natthi. Ācariyavādo ca bhinno hutvā atthi. Ten' eva Mahā-Mahindatherena ānītā aṭṭhakathā tīsu ca saṃgītīsu ārūḷhā pāḷiyo Sāriputtatherādīhi desito kathāmaggo Sīhaḷadīpe atthi.

Tvam gantvā Māgadhabhāsakkharena likhāhī ti[2] uyyojiyamāno Buddhaghosathero Sīhaḷadīpaṃ gantvā Anurādhapure Mahāvihāraṃ pavisitvā Saṃghapālatherassa santike saddhiṃ Sīhaḷaṭṭhakathāya theravāde sutvā aṭṭhakathaṃ karissāmī ti ārocesi. Sīhalabhikkhū ca pubbe vuttanayen' eva sīle patiṭṭhāyā ti ādi gāthaṃ niyyādesuṃ. Buddhaghoso ca saddhim aṭṭhakathāya piṭakattayaṃ saṃkhipitvā Visuddhimaggaṃ akāsi.

Pubbe vuttanayen' eva Sakko antaradhāpetvā tikkhattuṃ kārāpesi. Saṃghapālathero pi ārādhayitvā piṭakattayaṃ niyyādesī ti.

Kiñcā pi nānāgandhesu nānākārehi Buddhaghosuppatti āgatā. Tathā pi Buddhaghosatherassa Sīhaḷadīpaṃ gantvā piṭakattayassa likhanaṃ[3] aṭṭhakathānañ ca karaṇam eva pamāṇan ti mano kiliṭṭhaṃ na uppādetabban ti Buddhaghosathero piṭakattayam likhitvā Jambudīpaṃ paccāgamāsi[4].

Iccevam pāḷibhāsāya pariyattiṃ parivattitvā[5] pacchā[6] ācariyaparamparasissānusissavasehi[7] Sīhaḷadīpe jinacakkaṃ majjhantikaṃsumālī viya atidibbati. Anekakoṭipamāṇehi

---

[1] A. D. aṭṭhakathāya. B. aṭṭhakathāyo.
[2] B. likhehī ti. D. °hi taṃ. [3] A. līnaṃ.
[4] A. D. pacchāgamāsi. [5] A. parivattetvā.
[6] A. pabbajjā. [7] *All MSS. but* D. sissavasehi.

sotāpanna-sakadāgāmi-anāgāmi-arahantehi Laṅkādīpaṃ atisobhati sabbapāḷiphullena tiyojanakapārichattakarukkhena Tāvatiṃsabhavanaṃ viya sahapattapadumādīhi[1] mahāpokkharaṇī viya tesu tesu ṭhānesu maggamahāmaggaāpānagharadvāratitthavanapabbataguhāmandiravihārasālādīsu aladdhamaggaphalaṭṭhānan nāma kiñci natthi thokaṃ āgametvā piṇḍāya tiṭṭhamānapadese pi maggaphalāni labhiṃsu yeva. Maggaphalāni sacchikarontānaṃ puggalānaṃ bāhullatāya ayaṃ puthujjano ayaṃ puthujjano ayaṃ puthujjano ti aṅguliṃ pasāretvā dassetabbo hoti. Ekasmiṃ kāle Sīhaḷadīpe puthujjanabhikkhu nāma n'atthi.

Tathā hi vuttaṃ Vibhaṅgaṭṭhakathāyaṃ:

Ekavāraṃ puthujjanabhikkhu nāma natthī ti.

Abhiññālābhīnaṃ kira mahiddhikānaṃ gamanāgamanavasena suriyobhasam alabhitvā dhaññakoṭṭakā[2] mātugāmā dhaññaṃ koṭṭituṃ okāsaṃ na labhiṃsu. Devalokato Sumanasāmaṇero dakkhiṇakkhakaṃ Sīhaḷadīpaṃ ānetva tassa pāṭihāriyaṃ dassanavasena udakabindūhi tiyojanasataṃ sakalam pi Laṅkādīpaṃ vyāpetvā bhagavatā paribhuttacetiyaṅgaṇaṃ viya hutvā nāvāya gacchantā mahāsamudde udakato nālikeramattam pi disvā sakala-Laṅkādīpaṃ pūjenti. Mahā-Mahindatherassa santike Ariṭṭhattherena saddhiṃ pañcamattā bhikkhusatā paṭhaman tāva Vinayapiṭakaṃ uggaṇhiṃsū ti. Imehi kāraṇehi Laṅkādīpam jinacakkassa patiṭṭhānaṃ hutvā varadīpan ti nāmaṃ paṭilabhi. Sīhaḷadīpe yeva piṭakattayaṃ potthakārūḷhavasena patiṭṭhāpetvā tato pacchā Coranāgassa nāma rañño kāle sakala-Laṅkādīpaṃ dubbhikkhabhayena pīḷetvā piṭakattayaṃ dharentā bhikkhū Jambudīpaṃ āgamaṃsu.

Anāgantvā tatth' eva ṭhitā pi bhikkhū chātakabhayena pīḷetvā udarapaṭalaṃ bandhitvā kucchiṃ vālukārāsimhi ṭhapetvā piṭakattayam dhāresum.

Kūṭakaṇṇatissassa rañño kāle yeva dubbhikkhabhayaṃ vūpasamitvā Jambudīpato bhikkhu puna gantvā[3] Sīhaḷadīpe hi ṭhitehi bhikkhūhi saddhiṃ Mahāvihāre piṭakattayaṃ

---

[1] A. satapatta°  [2] Min: *corr. to* °koṭṭhakā.
[3] D. gatanatthā.

avirodhāpetvā samasamaṃ katvā ṭhapesuṃ. Ṭhapetvā ca pana Sīhaḷadīpe yeva suṭṭhu dhāresuṃ.

Tatth' eva aṭṭhakathāyo Buddhaghosathero Māgadhabhāsāya parivattetvā viraci. Pacchā ca yebhuyyena tatth' eva aṭṭhakathā-ṭīkā-anumadhulakkhaṇagaṇṭhigandhantarāni akaṃsu.

Puna sāsanaṃ nabhe ravindu va pākaṭan ti. Tattha Buddhavaṃsaṭṭhakathaṃ Buddhadattathero akāsi. Itivuttodāna-Cariyāpiṭaka-Thera-Therī-Vimānavatthu-Petavatthu-Nettiaṭṭhakathāyo ācariya-Dhammapālathero akāsi. So ca ācariya-Dhammapālathero Sīhaladīpassa samīpe Damilaraṭṭhe Padaratitthamhi nivāsitattā Sīhaḷadīpe yeva saṃgahetvā vattabbo.

Paṭisambhidāmaggaṭṭhakathaṃ Mahānāmo nāma thero akāsi. Mahāniddesaṭṭhakathaṃ Upaseno nāma thero akāsi.

Abhidhammaṭīkam pana Ānandathero akāsi. Sā ca sabbāsaṃ ṭīkānaṃ ādibhūtattā Mūlaṭīkā ti pākaṭā.

Visuddhimaggassa mahāṭīkam, Dīghanikāyaṭṭhakathāya ṭīkaṃ, Majjhimanikāyaṭṭhakathāya ṭīkaṃ, Saṃyuttanikāyaṭṭhakathāya ṭīkaṃ sā ti imāyo ācariya-Dhammapālathero akāsi.

Sāratthadīpaniṃ nāma Vinayaṭīkaṃ Aṅguttaranikāyaṭīkañ ca Parakkama-Bāhuraññā yācito Sariputtathero akāsi. Vimativinodaniṃ nāma Vinayaṭīkam Damiḷaraṭṭhavāsī Kassapathero akāsi.

Anuṭīkaṃ pana ācariya-Dhammapālathero. Sā ca Mūḷaṭīkāya anuttānatthāni uttānāni katvā saṃvaṇṇitattā anuṭīkā ti vuccati.

Visuddhimaggassa Cūlaṭīkaṃ Madhudīpaniñ ca aññatara therā akaṃsu.

Sā ca Mūlaṭīkāya atthāvasesāni ca anuttānatthāni uttānāni ca katvā Mūlaṭīkāya saddhiṃ saṃsanditvā katattā madhurasattā ca Madhudīpanī ti vuccati.

Mohavicchedanim pana lakkhaṇagandhaṃ Kassapathero akāsi.

Abhidhammāvatāram pana Rūpārūpavibhāgaṃ Vinayavinicchayañ ca Buddhadattathero, Vinayasaṃgahaṃ Sāriputtathero, Khuddasikkhaṃ Dhammasirithero, Para-

matthavinicchayaṃ Nāmarūpaparicchedaṃ Abhidhammatthasaṃgahañ ca Anuruddhathero, Saccasaṅkhepaṃ Dhammapālathero, Khemaṃ Khemathero te ca saṅkhepato saṃvaṇṇitattā sukhena ca lakkhaṇiyattā lakkhaṇagandhā ti vuccanti.

Tesaṃ pana saṃvaṇṇanāsu Abhidhammatthasaṃgahassa porāṇaṭīkaṃ Nava-Vimalabuddhithero[1] akāsi, Saccasaṅkhepa-Nāmarūpapariccheda-Khemā-Abhidhammāvatārāṇaṃ porāṇaṭīkaṃ Vācissara-Mahāsāmithero, Paramatthavinicchayassa porāṇaṭīkaṃ Mahābodhithero.

Abhidhammatthasaṃgahābhidhammāvatārābhinavaṭīkāyo Sumaṅgalasāmithero, Saccasaṅkhepābhinavaṭīkaṃ Araññavāsīthero.

Nāmarūpaparicchedābhinavaṭīkaṃ Mahāsāmithero, Paramatthavinicchayābhinavaṭikaṃ aññatarathero, Vinayavinicchayaṭīkam Revatathero, Khuddasikkhāya purāṇaṭīkaṃ Mahāyasathero, tāya yeva abhinavaṭīkaṃ Saṃgharakkhitathero ti.

Vajirabuddhiṃ nāma Vinayagaṇṭhipadatthaṃ Vajirabuddhithero.

Cūḷagaṇṭhi-Majjhimagaṇṭhi-Mahāgaṇṭhiṃ ca Sīhaḷadīpavāsino therā. Te ca padakkamena asaṃvaṇṇetvā anuttānaṭṭhāne yeva saṃvaṇṇitattā gaṇṭhipadatthā ti vuccanti.

Abhidhanapadīpikam pana Mahā-Moggallānathero, Atthavyākhyānaṃ[2] Cūḷabuddhathero, Vuttodayaṃ Saṃbandhacintanaṃ[3] Subodhālaṃkārañ ca Saṃgharakkhitathero.

Vyākaraṇaṃ Moggallānathero, Mahāvaṃsaṃ, Cūḷavaṃsaṃ, Dīpavaṃsaṃ, Thūpavaṃsaṃ, Bodhivaṃsaṃ, Dhātuvaṃsaṃ ca Sīhaḷadīpavāsino therā.

Dāṭhādhātuvaṃsam pana Dhammakittithero akāsi.

Ete ca pāḷimuttakavasena vuttattā gandhantarā ti vuccanti.

Iccevaṃ Buddhaghosādayo theravarā yathābalaṃ yathāsattiṃ pariyattisāsanam upatthambhetvā bahūhi mūlehi bahūhi sākhāhi bahūhi ca viṭapehi upatthambhiyamāno

[1] B. *omits* nava. [2] *MSS.* Atthavyakkhānaṃ. [3] B. °cittam.

vepullam āpajjamāno mahānigrodharukkho viya thiraṃ hutvā cirakālaṃ tiṭṭhatī ti veditabbaṃ.

Idaṃ Sīhaḷadīpe potthakārūḷhato pacchā sāsanassa patiṭṭhānaṃ.

Ete pi ca mahātherā yathā sattiṃ yathā balaṃ
Aṭṭhakathādayo katvā maccumukhaṃ upāgamuṃ.

Seyyathā pi ca lokasmiṃ obhāsitvāna[1] candimā
Āvahitvāna sattānaṃ hitam atthaṃ va gacchati.

Evam eva mahātherā ñāṇobhāsehi bhāsiya
Āvahitvāna sattānam hitam maccuṃ upāgamuṃ ti.

Iti Sāsanavaṃse Sīhaḷadīpikasāsanavaṃsakathāmaggo nāma dutiyo paricchedo.

Idāni yathāṭhapitamātikāvasena Suvaṇṇabhūmiraṭṭhe Sāsanavaṃsakathāmaggassa vattuṃ okāso anuppatto tasmā Suvaṇṇabhūmiraṭṭhasāsanavaṃsakathāmaggaṃ ārabhissāmi.

Tattha Suvaṇṇabhūmī ti tīsu Rāmaññaraṭṭhesu ekassa nāmaṃ. Tīṇi hi Rāmaññaraṭṭhāni honti Haṃsāvati-Muttima-Suvaṇṇabhūmivasena. Ekadesena sabbam pi Rāmaññaraṭṭhaṃ gahetabbaṃ. Tattha pana Ukkāpajanapade[2] Taphussa-Bhallike[3] ādiṃ katvā bhagavato abhisambujjhitvā sattasattāhesu atikkantesu yeva āsāḷhimāsassa juṇhapakkhapañcamadivasato paṭṭhāya Rāmaññaraṭṭhe sāsanaṃ patiṭṭhahi.

Idaṃ Rāmaññaraṭṭhe paṭhamaṃ sāsanassa patiṭṭhānaṃ.

Bhagavato abhisambuddhakālato pubbe yeva Aparantakaraṭṭhe Subhinnanagare Tissaraññ-kāle ekassa amaccassa Tisso Jayo cā ti dve puttā ahesuṃ. Te gihibhāve saṃvegaṃ labhitvā mahāsamuddassa samīpe Gajjagirimhi nāma pabbate isipabbajjaṃ pabbajitvā nisīdiṃsu. Tadā nāgiyā

---

[1] A. obhāsetvāna. [2] S. Ullāpa°
[3] A. Taphussū. B. Thaphussū.

vijjādharo santhavaṃ katvā dve aṇḍāni vijāyitvā sā nāgī lajjāya tāni vijahitvā gacchi.

Tadā jeṭṭho Tissakumāro tāni labhitvā kaniṭṭhena saddhiṃ vibhajitvā[1] ekaṃ ekassa santike ṭhapesi. Kāle atikkante tehi aṇḍehi dve manussā vijāyiṃsu. Te dasavassavaye sampatte kaniṭṭhassa aṇḍato vijāyane daharo kālaṃ katvā Majjhimadese Mithilānagare Gavampati nāma kumāro hutvā uppajji. So sattavassikakāle buddhassa bhagavato santike niyyādetvā pabbājetvā aciren' eva arahā ahosi. Jeṭṭhassa pana aṇḍato vijāyane daharo dvādasavassikakāle Sakko devānaṃ indo āgantvā Rāmaññaraṭṭhe Sudhammapuraṃ nāma nagaraṃ māpetvā Sīharājā ti nāmena tattha rajjaṃ kārāpesi. Sīlālekhane pana Sirimāsoko ti nāmenā ti vuttaṃ. Gavampatithero ca attano mātaraṃ daṭṭhukāmo Mithilānagarato āgantum ārabhi. Tadā dibbacakkhunā mātuyā kālaṃ katabhāvañ ñatvā idāni me mātā kuhim uppajjatī ti āvajjanto[2] bāhullena nesādake vaṭṭānaṃ nivāsanaṭṭhānabhūte dese uppajjatī ti ñatvā sac' āhaṃ gantvā na ovādeyyaṃ mātā me apāyagamanīyam apuññaṃ vicinitvā catūsu apāyesu uppajjeyyā ti cintetvā bhagavantaṃ yācitvā Rāmaññaraṭṭhaṃ vehāsamaggena āgacchi. Rāmaññaraṭṭhe Sudhammapuraṃ patvā attano bhātunā Sīharājena saddhiṃ raṭṭhavāsīnaṃ dhammaṃ desetvā pañcasu sīlesu patiṭṭhāpesi. Atha Sīharājā āha: Lokesu bhante tvam asi aggataro puggalo ti. Na mahārāja ahaṃ aggataro tīsu pana bhavesu sabbesaṃ sattānam makuṭasaṃkāso Gotamo nāma mayhaṃ satthā atthi. Idāni Majjhimadesaṃ Rājagahaṃ paṭivasatī ti.

Evam pana bhante sati tumhākaṃ ācariyaṃ mayam daṭṭhuṃ arahāma vā no vā ti pucchi. Gavampatithero ca: Āma mahārāja arahatha bhagavantaṃ daṭṭhuṃ. Aham yācitvā āgacchāmī ti vatvā bhagavantaṃ yāci.

Bhagavā ca abhisambujjhitvā aṭṭhame vasse saddhiṃ anekasatabhikkhūhi Rāmaññaraṭṭhe Sudhammapuraṃ ākā-

[1] B. vicājitvā. Min: vibhājitvā.
[2] A. āvajjento āvajjento.

sena āgamāsi. Rājavaṃse pañcahi bhikkhusatehi āgamāsī ti vuttaṃ. Silālekhaṇe pana vīsatisahassamattehi bhikkhūhī ti vuttaṃ.

Ettha ca yasmā bhagavā sapariso yeva āgacchi na ekako[1] ti ettakam eva icchitabbaṃ tasmā nānāvādataṃ paṭicca cittass'ākulitā na uppādetabbā ti.

Atha āgantvā Ratanamaṇḍape[2] nisīditvā sarājikānaṃ raṭṭhavāsīnaṃ amatarasaṃ adāsi tīsu saraṇesu pañcasu ca sīlesu patiṭṭhāpesi.

Atha bhagavā dassanatthāya āgatānaṃ channaṃ tāpasānam cha kesadhātuyo pūjanatthāya adāsi. Tato pacchā sattatiṃsa vassāni pūjetvā[3] parinibbānakāle pi bhagavato adhiṭṭhānānurūpena citakaṭhānato tettiṃsa dante gahetvā Gavampatithero Sudhammapuraṃ ānetvā Sīharañño datvā tettiṃsa cetiyāni patiṭṭhāpesi.

Evam bhagavato parinibbānato aṭṭhame yeva vasse Gavampatithero Rāmaññaraṭṭhe Sudhammapure sāsanaṃ patiṭṭhāpesi.

Idaṃ Rāmaññaraṭṭhe dutiyaṃ sāsanassa patiṭṭhānaṃ.

Bhagavato parinibbutapañcatiṃsādhikānaṃ dvinnaṃ satānam upari Suvaṇṇabhūmiṃ nāma Rāmaññaraṭṭham āgantvā Soṇathero Uttarathero cā ti dve therā pañcavaggakammārahehi bhikkhūhi saddhiṃ sāsanaṃ patiṭṭhāpesuṃ.

Te ca therā Mahā-Moggaliputta-Tissatherassa saddhivihārikā ti aṭṭhakathāyaṃ āgata.

Taphussa-Bhallike[4] Gavampatitherañ ca paṭicca sāsanaṃ tāva patiṭṭhahi.

Tañ ca na sabbena sabbaṃ ogāhetvā ye ye pana saddhā sampannā[5] te te attano attano icchāvasen'eva sāsanaṃ pasīdiṃsu.

Pacchā pana Soṇuttaratherā mahussāhena ācariyaānattiyā sāsanassa patiṭṭhāpanatthāya ussukkaṃ āpannā

[1] B. S. ekato. [2] B. maṇḍappe. [3] Min: pūretvā.
[4] B. Tapussu Bhallike. [5] A. B. pasannā.

patiṭṭhāpesuṃ. Tena Aṭṭhakathāyaṃ etaṃ raṭṭhaṃ gantvā ettha sāsanaṃ patiṭṭhāpehī ti kāritapaccayavasena āṇattivibhattivasena ca vuttaṃ[1].

Tadā pana Suvaṇṇabhūmiraṭṭhe Sudhammapure Sirimāsoko nāma rājā rajjaṃ kāresi. Tañ ca[2] Sudhammapuran nāma Kelāsapabbatamuddhani dakkhiṇāya anudisāya pubbaḍḍhabhāgena pabbatamuddhani aparaḍḍhabhāgena bhūmitale tiṭṭhati.

Tāni yeva gulapācakānaṃ manussānaṃ gehasadisāni gehāni yebhuyyena saṃvijjanti ten' eva Golamittikanāmenā pi vohariyanti.

Tassa pana nagarassa mahāsamuddasamīpe ṭhitattā dakayakkhinī sabbadā āgantvā rājagehe jāte jāte kumāre khādi. Soṇuttaratherānaṃ sampattadivase yeva rājagehe ekaṃ puttaṃ vijāyi. Dakayakkhinī ca khādissāmī ti saha pañcahi yakkhinīsatehi āgatā taṃ disvā manussā bhāyitvā mahāviravaṃ ravanti. Tadā therā bhayānakaṃ sīhasīsavasena[3] ekasīsasarīradvayasambandhasaṇṭhānaṃ manusīharūpaṃ māpetvā[4] dassetvā taṃ yakkhiniṃ saparisaṃ palāpesuṃ. Therā ca puna yakkhiniyā anāgamanatthāya parittaṃ akaṃsu. Tasmiñ ca samāgame āgatānaṃ manussānaṃ Brahmajālasuttaṃ adesayuṃ. Saṭṭhimattasahassā sotāpannādiparāyanā ahesuṃ. Kuladārakānaṃ aḍḍhuḍḍhāni[5] sahassāni pabbajiṃsu kuladhītānaṃ pana diyaḍḍhasahassaṃ. Rājakumārānaṃ pañcasatādhikasahassamattaṃ pabbajiṃsu. Avasesā pi manussā saraṇe patiṭṭhahiṃsu.

Evaṃ so tattha sāsanaṃ patiṭṭhāpesī ti.

Vuttañ ca Aṭṭhakathāyaṃ:

Suvaṇṇabhūmiṃ gantvāna Soṇuttarā mahiddhikā
Pisāce niddhamitvāna Brahmajālam adesayun ti.

Tato paṭṭhāya rājakumārānaṃ Soṇuttaranāmehi yeva namaṃ akaṃsu. Avasesadārakānam pi rakkhasabhayato[6]

---

[1] D. catutthaṃ. [2] Min: taṃ hi. [3] B. A. *omit* sīha.
[4] S. pāpetvā. [5] B. S. °ḍḍhādi. D. aḍḍhuni.
[6] S. rakkhassāyatho.

vimocanattham tālapattabhujjapattesu therehi māpitam manusīharūpam dassetvā matthake ṭhapesum. Manussā ca silāmayam manusīharūpam katvā Sudhammapurassa āsanne padese ṭhapesum. Tam yāvajjatanā atthī ti. Iccevam bhagavato parinibbānato pañcatimsādhike vassasate sampatte Soṇuttaratherā āgantvā sāsanam patiṭṭhāpetvā anuggaham akamsū ti.

Idam Rāmaññaraṭṭhe tatiyam sāsanassa patiṭṭhānam.

Tato pacchā chasatādhike sahasse sampatte pubbe vuttehi tīhi kāraṇehi sāsanassa uppattiṭṭhānabhūtam Rāmaññaraṭṭham dāmarikacorabhayena pajjararogabhayena sāsanapaccatthikabhayena cā ti tīhi bhayehi ākulitam ahosi.

Tadā ca tattha sāsanam dubbalam ahosi yathā udake mande tatra jātam uppalam dubbalan ti.

Tattha bhikkhū pi sāsanam yathā kāmam pūretum na sakkā. Sūriyakumārassa nāma Manohārīraññño pana kāle sāsanam ativiya dubbalam ahosi. Jinacakke ekasaṭṭhādhike[1] vassasate sampatte kaliyuge ca ekūnavīsatādhike catuvassasate sampatte Arimaddananagare Anuruddho nāma rājā tato saha piṭakena bhikkhusamgham ānesi. Tato pacchā jinacakke navādhike sattasate sahasse ca sampatte Laṅkādīpe Sirisamghabodhi-Parakkamabāhumahārājā sāsanam sodhesi. Tato channam vassānam upari kaliyuge dvattimsādhike pañcasate sampatte Uttarājīvo nāma thero sāsane pākaṭo ahosi.

So pana Rāmaññaraṭṭhavāsino Ariyavamsatherassa saddhivihāriko.

Ariyavamsathero pana Kappuṅganagaravāsino[2] Mahākāḷatherassa saddhivihāriko. Mahākāḷathero pana Sudhammapuravāsino Prāṇadassītherassa[3] saddhivihāriko.

Ayam pana Uttarājīva-Chapadatherānam vamsadīpanattham vuttā. So pana Prāṇadassīthero[4] lokiyābhiññāyo labhitvā niccam abhiṇham pāto va Magadharaṭṭhe

[1] B. ekasatādhike.
[2] B. Kambuṅganagara° A. kappuna°
[3] S. *adds* dasa° [4] A. Brāṇadassī.

Uruveḷanigame[1] mahābodhiṃ gantvā mahābodhiyaṅgaṇaṃ sammajjitvā puna āgantvā Sudhammapure piṇḍāya cari. Idaṃ therassa nibaddhavattaṃ.

Ayañ ca attho. Sudhammapurato Magadharaṭṭhaṃ gantvā Uruveḷanigame vāṇijakammaṃ karontā tadākāraṃ passitvā paccāgamanakāle Sudhammapuravāsīnaṃ kathesuṃ.

Tasmā viññāyati[2] tasmiñ ca kāle Uttarājīvathero paripuṇṇavīsativassena Chapadena nāma sāmaṇerena saddhiṃ Sīhaḷadīpaṃ gacchi. Sīhaḷadīpavāsino ca bhikkhū: mayaṃ Mahā-Mahindatherassa vaṃsikā bhavāma tumhe pi Soṇuttaratherānaṃ vaṃsikā bhavatha, tasmā mayam ekavaṃsikā bhavāma samānavādikā ti vatvā Chapadasāmaṇerassa upasampadakammaṃ akaṃsu.

Tato pacchā cetiyavandanādīni kammāni niṭṭhāpetvā Uttarājīvathero saddhim bhikkhusaṃghena Arimaddananagaram[3] paccāgamāsi.

Chapadassa pana etad ahosi: sac' āham ācariyena saha Jambudīpaṃ gaccheyyaṃ bahūhi ñātipalibodhehi pariyattuggahaṇe antarāyo bhaveyya[4]. Tena hi Sīhaḷadīpe yeva vasitvā pariyattim uggahetvā paccāgamissāmī ti. Tato ācariyassa okāsaṃ yācitvā Sīhaḷadīpe yeva paṭivasi. Sīhaḷadīpe vasitvā yāva laddhatherasammutikā pariyattiṃ pariyāpuṇitvā puna Jambudīpaṃ paccāgantukāmo ahosi. Atha tassa etad ahosi: ahaṃ ekako va gacchanto sace mama ācariyo natthi sace pi Jambudīpavāsinā bhikkhusaṃghena saddhiṃ Vinayakammaṃ kātuṃ na iccheyyaṃ evaṃ sati visuṃ kammaṃ kātuṃ na sakkuṇeyyaṃ, tasmā piṭakadharehi catūhi therehi[5] saddhiṃ gaccheyyaṃ iccetam kusalan ti.

Evaṃ pana cintetvā Tāmalittigāmavāsinā Sīvalitherena, Kambojaraññо puttabhūtena Tāmalindatherena, Kiñcipuravāsinā Ānandatherena Rāhulatherena cā ti imehi catūhi therehi saddhiṃ nāvāya paccāgacchi[6].

---

[1] Min: °nigamaṃ. [2] B. viññāyī ti.
[3] A. Ariyamaddana° [4] S. bhaveyyaṃ.
[5] Min. *and* B. *omit* therehi. [6] B. gañchi.

Te ca therā piṭakadharā ahesuṃ[1] dakkhā thāmasampannā ca tesu visesato Rāhulathero thāmasampanno. Kusimanagaraṃ sampattakāle upakaṭṭhavassūpagamanakālo hutvā Arimaddananagare ācariyassa santikaṃ asampāpuṇitvā Kusimanagare yeva vassaṃ upagamiṃsu.

Tesaṃ vassūpagamanavihāravatthuārāmapākāro ca Kusimanagarassa dakkhiṇadisābhāge yāvajjatanā atthi.

Vassaṃ vuṭṭhakāle pana mahāpavāraṇāya pavāritvā[2] te pañca therā Arimaddananagaraṃ agamaṃsu.

Uttarājīvathero ca Arimaddananagaravāsīhi bhikkhūhi visuṃ hutvā saṃghakammāni akāsi. Kiñcā pi c'ettha Uttarājīvatherādayo Sīhaḷadīpato paccāgantvā Arimaddananagare vasitvā sāsanaṃ anuggahesuṃ.

Rāmaññaraṭṭhe pana jātattā pubbe ca tattha nivāsitattā[3] idha dassitā ti daṭṭhabbā.

Tasmiñ ca kāle Daḷanagare Padīpajeyyagāme jāto Sāriputto nāma mahallakasāmanero eko Arimaddananagaram gantvā Ānandatherassa santike upasampajjitvā pariyattim pariyāpuṇi.

So bahussuto ahosi dakkho thāmasampanno ca. Tam atthaṃ sutvā Narapati-cañ-sū[4] rājā cintesi: Sace so aṅgapaccaṅgasampanno bhaveyya ācariyaṃ katvā ṭhapessāmi anuggahessāmī ti. Rajā evaṃ cintetvā rājapurise pesetvā vīmaṃsāpesi.

Rājapurisā ca tassa[5] chinnapādaṅguṭṭhaggatam[6] passitvā taṃ atthaṃ rañño ārocesuṃ. Rājā taṃ sutvā evaṃ vikalaṅgapaccaṅgo bhaveyya padhānācariyaṭṭhāne ṭhapetuṃ na yutto ti katvā padhānācariyabhāvam na akasi. Pūjāsakkāramatten' eva anuggahaṃ akāsi.

Ekasmiñ ca kāle Dhammavilāso ti lañchaṃ[7] datvā Rāmaññaraṭṭhe sāsanaṃ sodhetvā parisuddhaṃ karohī ti Rāmaññaraṭṭhaṃ pesesi.

[1] Min: honti. [2] A. pavāretvā. [3] B. nivāsattā.
[4] B. Narapati-cañ-chu. D. °cañ ñu.
[5] A. B. yassa. D. h'assa. S *corr. to* tassa.
[6] A. °aṅguṭṭhataṃ. [7] A. B. lañcaṃ.

So ca Rāmaññaraṭṭhaṃ gantvā Daḷanagare bahunnaṃ bhikkhūnaṃ dhammavinayaṃ vācetvā sāsanaṃ paggahesi. Tattha ca Rāmaññamanussā tassa Dhammavilāsatherassa sissānusissā Sīhaḷabhikkhūgaṇā ti voharanti. Iccevaṃ Sīhaḷadīpikassa Ānandatherassa sissaṃ Dhammavilāsaṃ paṭicca Rāmaññaraṭṭhe Sīhaḷadīpato sāsanassa āgatamaggo ti.

Idaṃ Rāmaññaraṭṭhe catutthaṃ sāsanassa patiṭṭhānaṃ.

Tasmiñ ca kāle Muttimanagare aggamahesiyā ācariyā Buddhavaṃsathera-Mahānāgatherā Sīhaḷadīpaṃ gantvā Mahāvihāravāsigaṇavaṃsabhūtānaṃ bhikkhūnaṃ santike puna sikkhaṃ gaṇhitvā Muttimanagaraṃ paccāgantvā Muttimanagaravāsīhi bhikkhūhi visuṃ hutvā saṃghakammāni katvā sāsanam paggahesuṃ. Te ca therā paṭicca Rāmaññaraṭṭhe puna Sīhaḷadīpato sāsanaṃ āgatan ti.

Idaṃ Rāmaññaraṭṭhe pañcamaṃ sāsanassa patiṭṭhānaṃ.

Tato pacchā ca Muttimanagare Setibhindassa rañño mātuyā ācariyo Medhaṃkaro nāma thero Sīhaḷadīpam gantvā Sīhaḷadīpe araññavāsīnam mahātherānaṃ santike puna sikkhaṃ gahetvā pariyattiṃ pariyāpuṇitvā suvaṇṇarajatamaye tipusīsachanne Setibhindassa rañño mātuyā kārāpite vihāre nisīditvā sāsanaṃ anuggahesi. Lokadīpakasārañ ca nāma gandham akāsi. Athāparam pi Muttimanagare Sevasuvaṇṇasobhano nāma thero Sīhaḷadīpaṃ gantvā Mahāvihāravāsigaṇavaṃsabhūtānaṃ therānaṃ santike puna sikkhaṃ gahetvā Muttimanagaram eva paccāgacchi[1].

So pana thero arañhe yeva vāsī dhutaṅgadharo ca ahosi appiccho, santuṭṭho, lajjī, kukkuccako, sikkhākāmo dakkho thāmasampanno ca. Sīhaḷadīpe Kalambumhi nāma jātassare udakukkhepasīmāyaṃ atirekapañcavaggena Vanaratanaṃ nāma saṃgharājaṃ upajjhāyaṃ katvā Rāhula-Bhaddaṃ nāma Vijayabāhurañño ācariyabhūtaṃ theraṃ kammavācācariyaṃ katvā upasampajji. So ca thero pun' āgantvā[2] Muttimanagare yeva vasitvā gaṇaṃ vaḍḍhetvā sāsanaṃ anuggahesi ete ca dve there paṭicca Rāmaññaraṭṭhe Sīhaḷadīpato sāsanaṃ āgataṃ.

---

[1] B. gañchi. [2] B. gantvā.

Idaṃ Rāmaññaraṭṭhe chaṭṭhaṃ sāsanassa patiṭṭhānaṃ.

Tato pacchā sāsanavasena dvivassādhike dvisate kaliyugato ekāsītike sampatte Haṃsāvatīnagare Siriparamamahādhammarājā ti laddhanāmo Dhammacetiyarājā Kusimamaṇḍale Haṃsāvatīmaṇḍale Muttimamaṇḍale ca raṭṭhavāsino sapajaṃ viya dhammena samena rakkhitvā rajjam kāresi.

So ca rājā tīsu piṭakesu catūsu ca vedesu vyākaraṇachandālaṃkārādīsu ca cheko, sikkhitanānāsippo[1] nānābhāsāsu ca pasuto saddhāsīlādiguṇopeto kumudakundasaradacandikāsamānasitagajapatibhūto[2] ca sāsane ca atīva pasanno ahosi.

Ekasmiṃ kāle so cintesi: bhagavato sāsanaṃ nāma pabbajjāupasampadabhāvena sambandhaṃ upasampadabhāvo ca sīmāparisāvatthuñattikammavācāsampattīhi sambandho ti. Evañ ca pana cintetvā Sīmāvinicchayaṃ tassa vaṇṇanam[3] Vinayasaṃgahaṃ tassa vaṇṇanaṃ Sīmālaṃkāraṃ Sīmāsaṃgahañ ca saddato atthato ca punappunam upaparikkhitvā aññamaññaṃ saṃsanditvā pubbāparaṃ tūlayitvā bhagavato adhippāyo īdiso gandhakārānaṃ adhippāyo īdiso ti passitvā amhākaṃ Rāmaññaraṭṭhe baddhanadīsamuddajātassarādayo sīmāyo[4] bahukā pi samānā ayaṃ parisuddhā ti vavatthāpetuṃ dukkaraṃ.

Evaṃ sati sīmā parisā parisuddhā bhavituṃ dukkarā ti paṭibhāti.

Tato pacchā Rāmaññaraṭṭhe ti piṭakadharavyattapaṭibalatherehi mantetvā rañño paṭibhānānurūpaṃ sīmāparisā parisuddhā bhavituṃ dukkarā ti therā vinicchiniṃsu[5]. Atha rājā evam pi cintesi: Aho vata sammāsambuddhassa sāsanaṃ pañca vassasahassāni patiṭṭhahissatī ti gandhesu vutto pi samāno abhisambuddhato catusaṭṭhādhikadvisahassamatten 'eva kālena sāsane malaṃ hutvā upasampadakammesu kaṅkhāṭhānaṃ tāva uppajji kathaṃ pana pañcavassasahassāni sāsanassa patiṭṭhānaṃ bhavissatī ti evam

[1] B. °kappo. [2] D. S. °candakā°
[3] A. D. S. vaṇṇanaṃ. [4] Min: sīmādayo.
[5] Min: vinicchindiṃsu.

dhammasaṃvegaṃ uppādetvā punā pi evaṃ cintesi. Evaṃ ettakaṃ sāsane malaṃ dissamāno pi samāno upasampadakamme[1] kaṅkhāṭhānaṃ dissamāno pi samāno parisuddhatthāya anārabhitvā mādiso appossukko majjhatto nisīdituṃ ayutto. Evaṃ hi sati bhagavati saddhāpasanno 'mhī ti vattabbataṃ anāpajjeyyaṃ.

Tasmā sāsanaṃ nimmalaṃ kātuṃ ārabhissāmī ti.

Kuto nu kho dāni sāsanaṃ āharitvā thiraṃ patiṭṭhāpeyyan ti āvajjanto evaṃ cintesi: bhagavato kira parinibbānato chattiṃsādhike dvisate sampatte Mahāmoggaliputta-Tissathero Mahā-Mahindatheraṃ pesetvā Sīhaḷadīpe sāsanaṃ patiṭṭhāpesi. Tadā Devānampiya-Tissarājā Mahāvihāraṃ kārāpetvā adāsi. Sāsanavarañ ca ekāsītādhikāni dvivassasatāni vimalaṃ hutvā patiṭṭhahi. Bhikkhusaṃgho pi Mahāvihāravāsiganavasena ekato va aṭṭhāsi. Tato pacchā Abhayagirivāsi-Jetavanavāsivasena dvedhā hutvā bhijji. Jinacakke aṭṭhasattatādhike sahasse sampatte Sirisaṃghabodhi-Parakkamabāhumahārājā Kuṭambhayagirivāsi-Mahākassapatherapamukhaṃ[2] Mahāvihāravāsiganaṃ anuggahetvā yathā vutte dve gane visodhesi sāsanaṃ nimmalaṃ akāsi. Tato pacchā Vijayabāhu-Parakkamabāhurājūnaṃ dvinnaṃ kāle pi sāsanaṃ nimmalaṃ hutvā yeva aṭṭhāsi.

Ten' eva vyattapaṭibalabhikkhū āyācitvā Sīhaḷadīpaṃ gantvā puna sikkhaṃ gaṇhāpessāmi tehi pana paramparavasena pavattānaṃ bhikkhūnaṃ vasena amhākaṃ Rāmaññaraṭṭhe sāsanaṃ nimmalaṃ hutvā patiṭṭhahissatī ti evaṃ pana cintetvā Moggallānatheraṃ Somatherañ ca Sīhaḷadīpaṃ gamanatthāya yāci.

Therā ca sāsanapaṭiyattakammaṃ idan ti manasikaritvā paṭiññaṃ akaṃsu[3]. Rājā ca dāṭhādhātupūjanatthāya bhikkhusaṃghassa pūjanatthāya[4] Bhuvanekabāhurañño paṇṇākāratthāya deyyadhammapaṇṇākāravatthūni paṭiyādetvā Citradūtaṃ Rāmadūtan ti ime dve amaccā dvīsu nāvāsu nāyakaṭṭhāne ṭhapetvā kaliyuge sattatiṃsādhike aṭṭhavassasate sampatte māghamāsassa puṇṇamito ekā-

---

[1] D. kammesu. [2] B. Kuṭumhaya° [3] D. S. akāsi.
[4] B. bhuñjanatthāya.

dasamiyaṃ sūraccavāre[1] Citradūtaṃ saddhiṃ Moggallānatherapamukhehi bhikkhūhi ekāya nāvāya gamāpesi· Phaggunamāsassa aṭṭhamiyaṃ Sīhaḷadīpe Kalambutitthaṃ pāyāsi. Rāmadūtaṃ pana tasmiṃ yeva vasse māghamāsassa puṇṇamito dvādasamiyaṃ candavāre saddhiṃ Somatherapamukhehi bhikkhūhi ekāya nāvāya gamāpesi.

Ujukam pana vātam alabhitvā citramāsassa juṇhapakkhanavamiyaṃ Sīhaḷadīpe Valligāmam pāyāsi. Tato pacchā te pi dve amaccā dvīsu nāvāsu ābhatāni dātabbapaṇṇākāravatthūni sandesapaṇṇāni ca Bhuvanekabāhurañño bhikkhusaṃghassa ca adāsi.

Raññā pesitabhikkhūnañ ca sandesapanne kathitaniyāmen' eva Kalyāṇiyam nāma nadiyam udakukkhepasīmāyaṃ sāmaṇerabhūmiyam patiṭṭhāpetvā puna upasampadakammaṃ akaṃsu.

Upasampajjitvā ca Bhuvanekabāhurājā nānāpakāre bhikkhūnam sāruppe parikkhare datvā idaṃ pana āmisadānam yava jīvitapariyosānā yeva paribhuñjitabbaṃ bhavissati nāmalañcham[2] pana na jīrissatī ti katvā Rāmadūtassa nāvaya padhānabhūtassa Somatherassa Sirisaṃghabodhisāmī ti nāmam adāsi.

Avasesānaṃ pana dasannam[3] therānam Kittisirimeghasāmī Parakkamabāhusāmī Buddhaghosasāmī Sīhaḷadīpavisuddhasāmī Guṇaratanadharasāmī Jinālamkārasāmī Ratanamālisāmī Sattamatejasāmī Bhuvanekabāhusāmī ti nāmāni adāsi. Citradūtassa nāvāya padhānabhūtassa Moggallānatherassa Dhammakittilokagarusāmī ti nāmaṃ adāsi. Avasesānaṃ pana Sirivanaratanasāmī Maṅgalatherasāmī Kalyānatissasāmī Candagirisāmī Siridantadhātusāmī Vanavāsitissasāmī Ratanālaṃkārasāmī Mahādevasāmī Udumbaragirisāmī Cūḷābhayatissasāmī ti nāmāni adāsi. Bāvīsatiyā pana pacchā samaṇānaṃ nāmaṃ na adāsi. Abhinavasikkham pana sabbesaṃ yeva adāsi. Tato pacchā cetiyapūjanādīni katvā taṃ taṃ kiccaṃ nipphādetvā puna āgamaṃsu.

[1] B. *corrects to* suravāre. [2] A. B. lañcaṃ.
[3] S. dasānaṃ.

Bhuvanekabāhurājā Citradūtam evam āha: Rāmādhipatino rañño paṇṇākāraṃ[1] paṭidātuṃ icchāmi paṭidūtañ ca pesetuṃ tāva tvaṃ āgamehī ti. Evam pana vatvā paccāgamanakāle[2] caṇḍavātabhayena mahāsamuddamajjhe nāvā avagacchati[3].

Tena Sīhalarañño pesitanāvāya sannipatitvā āruhitvā āgacchantā tīni divasāni atikkamitvā puna caṇḍavātabhayena agambhīraṭṭhāne silāya ghaṭṭetvā[4] laggitvā gantuṃ asakkuṇitvā ekaṃ ulumpaṃ bandhitvā jaṃghen' eva agamaṃsu. Sīhaḷarañño ca dūto paṇṇākāraṃ datvā paccāgamāsi. Bhikkhūsu ca cha bhikkhū antarāmagge yeva maccu ādāya gacchati· aho aniccā vata saṅkhārā ti. Honti c'ettha:

Imesam pana āraddham
Na kiccaṃ yāva niṭṭhitam
Na tāva ādiyissanti
Maccu natthi apekkhanā.

Nikkāruṇiko hi esa
Balakkārena ādiya
Rodamānaṃ va ñātīnaṃ
Anicchantaṃ va gacchatī ti.

Rāmādhipatirājā ca tesaṃ bhikkhūnaṃ pattakāle Haṃsāvatīnagarassa pacchimasmiṃ disābhāge Narasūrena nāma amaccena paribhutte gāmakhette pāḷiaṭṭhakathāṭīkādayo punappunaṃ passitvā upaparikkhitvā sīmāsamūhanasīmāsammutikammāni[5] kārāpesi. Sīhaḷadīpe bhagavatā nāhāyitapubbāya Kalyāṇiyā nāma nadiyaṃ udakukkhepasīmam katvā tattha Mahāvihāravāsīnaṃ bhikkhūnaṃ santike upaladdhaupasampadabhāvehi bhikkhūhi katattā Kalyāṇisīmā ti samaññaṃ akāsi.

Iccevaṃ Rāmādhipatirājā patta-Laṅkābhikkhū nissāya sāsanaṃ suṭṭhu patiṭṭhitaṃ akāsi. Kaliyugassa aṭṭha-

[1] A. paṇṇākādāraṃ. [2] *MSS.* pacchā āgamanakāle. [3] Min: āgacchati. [4] S. ghaṭetvā. D. ghaṭṭhetvā. [5] A B. *omit.*

tiṃsādhika-aṭṭhavassasatakālato[1] yāva ekacattāḷīsādhika-aṭṭhavassasatā tesaṃ bhikkhūnam vaṃse asītimattā gaṇapāmokkhatherā ahesuṃ.

Tesaṃ sissajātāni pana chabbīsādhikāni dvisatāni catusahassāni dasasahassāni ahesuṃ. Evam bhagavato sāsanaṃ Rāmaññaraṭṭhe vuḍḍhiṃ veruḷhiṃ vepullam āpajjī ti.

Idaṃ Rāmaññaraṭṭhe pañcamaṃ sāsanassa patiṭṭhānaṃ.

Yadā pana Arimaddananagare Anuruddho nāma rājā Sudhammapuraṃ sarājikaṃ abhibhavitvā viddhaṃsi tadā[2] Rāmaññaraṭṭhaṃ rājasuññaṃ hutvā tiṭṭhati[3]. Rāmaññaraṭṭhe Muttimanagare Soṇuttaravaṃso eko gaṇo, Sīvalivaṃso eko, Tāmalindavaṃso eko, Ānandavaṃso eko, Buddhavaṃso eko, Mahānāgavaṃso eko ti cha gaṇā visuṃ visuṃ hutvā aṭṭhaṃsu nānāsaṃvāsakā nānānikāyā. Dhammacetiyaraññā pana kārāpitasāsanam pi abhijjamānaṃ[4] hutvā aṭṭhāsi. Samānasaṃvāso[5] ekanikāyo yeva ahosi. Haṃsāvatī-Muttima-Suvaṇṇabhūmivasena tīṇi pi Rāmaññaraṭṭhāni Sunāparantasaṃkhātena Marammaraṭṭhena ekābaddhāni hutvā tiṭṭhanti.

Pubbe ca Marammaraṭṭhindarājānaṃ āṇāpavattanaṭṭhānāni ahesuṃ.

Tasmā Marammaraṭṭhato ekacce bhikkhū Rāmaññaraṭṭhaṃ gantvā Kalyāṇisīmāyaṃ puna sikkhaṃ gaṇhiṃsu. Dhammacetiyaraññā kārāpitasāsanaṃ sakalaṃ Marammaraṭṭham pi vyāpetvā ogāhetvā tiṭṭhati.

Rāmaññaraṭṭhe Soṇuttaratherānaṃ sāsanaṃ patiṭṭhāpitakālato paṭṭhāya yāva Sudhammapure Manohariraññā arahantānaṃ saṃvijjamānatā veditabbā. Tato pacchā pana Uttarājīva-Ariyavaṃsa-Mahākāḷa-Prāṇadassītherānaṃ kāle lokiyajjhānābhiññālābhino[6] yeva saṃvijjanti. Adhunā pana tīsu pi Rāmaññaraṭṭhesu Dhammacetiyaraññā kārāpitasāsanaṃ yeva tiṭṭhati. Ettha ca hetuphalasambandhavasena ādiantavasena ca sāsanavaṃsaṃ paññāya tūlayitvā ādito

[1] A. Aṭṭhasatādhika° [2] A. D. S. yadā.
[3] B. patiṭṭhahi. [4] A. abhijjhamānaṃ.
[5] S. samānavaṃso.
[6] B. lokiyadhyānābhiññālābhiyo. Min: °lābhiyo.

va dassitehi tīhi nayehi yathā paveṇī ghaṭṭīyati[1] tathā gaṇheyyā ti.

Ayañ ca Sāsanavaṃso lajjipesalasikkhākāmānaṃ yeva vasena vutto nālajjīnaṃ vasenā ti daṭṭhabbo.

Tāya ca theraparamparāya Muttimanagaravāsī Medhaṃkarathero Lokadīpakasāram[2] nāma gandhaṃ akāsi. Haṃsāvatīnagaravāsī pana Ānandathero Madhurasāratthadīpanin[3] nāma Abhidhammaṭīkāya saṃvaṇṇanaṃ Haṃsāvatīnagaravāsī yeva Dhammabuddhathero Kavisāran nāma chandovaṇṇanaṃ Haṃsāvatīnagaravāsī yeva Saddhammālaṃkārathero Paṭṭhānasāratthadīpanin[4] nāma pakaraṇaṃ tatth' eva[5] aññataro thero ·Apheggusāran nāma gandhaṃ akāsi. Evaṃ anekappakārānaṃ gandhakārānam mahātherānaṃ vasanaṭṭhānaṃ hutvā sāsanaṃ ogāhetvā virūlhaṭṭhānaṃ ahosī ti.

Iti Sāsanavaṃse Suvaṇṇabhūmisāsanavaṃsakathāmaggo nāma tatiyo paricchedo.

Idāni pana Yonakaraṭṭhe sāsanass' uppattim kathessāmi.

Bhāgavā hi veneyyahitāvaho Yonakaraṭṭhe mama sāsanam cirakālaṃ patiṭṭhahissatī ti pekkhitvā saddhiṃ bhikkhusaṃghena desacārikam āhiṇḍanto Labhuñjam nāma nagaram agamāsi. Tadā eko nesādo hariphalaṃ datvā tam paribhuñjitvā haribīje khipite[6] paṭhaviyam apatitvā ākāse yeva patiṭṭhāsi[7]. Taṃ disvā sitaṃ pātvakāsi. Tam atthaṃ disvā Ānandathero pucchi. Anāgate kho Ānanda imasmiṃ ṭhāne mama dhātucetiyaṃ patiṭṭhahissati sāsanaṃ virūḷham āpajjissatīti vyākāsi.

Bhagavatā pana hariphalassa bhuñjitaṭṭhānattā Haribhuñjo ti tassa raṭṭhassa nāmaṃ ahosi. Dvinnaṃ tāpasānaṃ ṭhapitaṃ jalasuttitaṃ[8] paṭicca Yonakānaṃ bhāsāya Labhuñjo ti nāmaṃ ahosi. Tadā tattha Mapinnāya nāma ekissā mātikāya samīpe nisinno eko lavakulikajeṭṭhako[9]

[1] B. ghaṭhīyati. Min: ghaṭṭhīyati. A. ghaṇṭhīyati.
[2] A. Lokapadīpasāram. [3] B. Madhu°
[4] A. B. °sāradīpanim. [5] A. Min: tath'eva.
[6] Min: khipi te. [7] A. B. tiṭṭhāsi.
[8] B. elasuttitaṃ. [9] B. lavapulika° A. lavakusika°

attano puttaṃ sattavassikaṃ bhagavato niyyādetvā pabbājesi. Kammaṭṭhānānuyogavasena aciren' eva arahattaṃ pāpuṇi. Sattavassikassa ca sāmaṇerassa arahattaṃ sacchikataṭṭhānataṃ paṭicca Yonakabhāsāya etaṃ ṭhānaṃ Ca-naḥ-ma iti vuccati. Cirakālavasena Ja-maḥ-ma iti vuccati.

Tato paṭṭhāya yeva Yonakaraṭṭhe sāsanaṃ patiṭṭhāhī ti.

Idam Yonakaraṭṭhe paṭhamaṃ sāsanassa patiṭṭhānaṃ.

Sāsane pana pañcatiṃsādhike dvivassasate sampatte Mahārakkhitathero Yonakaraṭṭhaṃ gantvā Kamboja-Khemāvara-Haribhuñja-Ayuddhayādīsu anekādīsu raṭṭhesu sāsanaṃ patiṭṭhāpesi.

Tāni hi sabbāni raṭṭhāni saṃgahetvā[1] dassentehi[2] aṭṭhakathācariyehi Yonakalokan ti okāsalokavācakena sāmaññasaddena vuttaṃ. Pakati h'esā gandhakāraṇaṃ yena kena c'ākārena atthantarassa viññāpanā ti.

Mahārakkhitathero ca saddhim pañcahi bhikkhūhi Pāṭaliputtato ākāsapathamaggena Yonakalokaṃ āgantvā Kālakārāmasuttena Yonake pasādesi. Sattatisahassādhikapāṇasatasahassassa maggaphalālaṃkāraṃ adāsi, santike c'assa dasa sahassāni pabbajiṃsu. Evam so tattha sāsanam patiṭṭhāpesi.

Tathā ca vuttaṃ Aṭṭhakathāyaṃ:

Yonakaraṭṭham tadāgantvā so Mahārakkhito isi
Kāḷakārāmasuttena te pasādesi Yonake ti.

Tato paṭṭhāya tesaṃ sissaparamparā bahū honti gaṇanāpatham vītivattā.

Idaṃ Yonakaraṭṭhe Mahārakkhitatherādayo paṭicca dutiyam sāsanassa patiṭṭhānaṃ.

Yonakaraṭṭhe Lakunnanagare jinacakke pañcavassasate maṇimayaṃ buddhapaṭimaṃ māpetvā Vissakammadevaputto[3] Nāgasenatherassa adāsi.

Nāgasenathero ca tasmiṃ paṭimamhi dhātu āgantvā patiṭṭhātū ti adhiṭṭhāsi.

---

[1] A. tam gahetvā. [2] A. *and* B. dassantehi.
[3] A. Visūkamma°

Adhiṭṭhānavasen'eva satta dhātuyo āgantvā tattha patiṭṭhahitvā pāṭihāriyaṃ dassesun ti Rājavaṃse vuttaṃ.

Tañ ca vacanaṃ mama parinibbānato pañcavassasate atikkante ete uppajjissantī ti Milindapañhāyaṃ vuttavacanena kālaparimāṇavasena ca sameti. Yonakaraṭṭhe Milindarañño kāle jinacakke pañcavassasate yeva Nāgasenatheraṃ paṭicca jinacakkam verūḷhaṃ hutvā patiṭṭhāsi.

Idaṃ Yonakaraṭṭhe Nāgasenatheraṃ paṭicca tatiyaṃ sāsanassa patiṭṭhānaṃ.

Kaliyuge pañca saṭṭhivasse Labhuñjanagarato saṃkamitvā Kyu-naḥ-ranagaraṃ[1] māpikassa Byaññā-co-ma-ṅa-ranāmakassa[2] rañño kāle Majjhimadesato Kassapathero pañcahi therehi saddhiṃ āgacchi.

Tadā so rājā vihāraṃ katvā tesaṃ adāsi. Sīhaladīpato ca dhātuyo ānetvā eko thero āgacchi[3]. Dhātuto[4] pāṭihāriyaṃ disvā pasīditvā Labhuñjacetiye nidhānaṃ akāsi. Te ca there paṭicca Yonakaraṭṭhe sāsanavaṃso āgato.

Idam Yonakaraṭṭhe catutthaṃ sāsanassa patiṭṭhānaṃ.

Kaliyuge dvāsaṭṭhādhike sattasate sampatte Cīnaraṭṭhindarājā abhibhavitvā sakalam pi Yonakaraṭṭhaṃ saṅkhubitaṃ[5] hoti. Tadā Mahādhammagambhīrathero Mahā-Medhaṃkarathero cā ti dve therā Yonakaraṭṭhato saddhim bahūhi bhikkhūhi Sīhaḷadīpaṃ agamaṃsu. Tadā Sīhaḷadīpe dubbhikkhabhayena abhibhūto hutvā tato Siyāmaraṭṭhe Sokkatanagaraṃ puna agamaṃsu.

Tato pacchā Lakuṇnanagaraṃ gantvā sāsanaṃ paggaṇhantānaṃ lajjipesalānaṃ bhikkhūnaṃ santike puna sikkhaṃ gaṇhimsu. Te ca therā Siyāmaraṭṭhe Yonakaraṭṭhe ca sabbattha sāsanaṃ patiṭṭhāpesuṃ.

Idaṃ Yonakaraṭṭhe pattalaṅke[6] dve there paṭicca pañcamaṃ sāsanassa patiṭṭhānaṃ.

Kaliyuge pañcavīsādhike aṭṭhavassasate sampatte Sirisaddhammalokapaticakkavattirājā Labhuñjacetiyaṃ puna

[1] B. Kyūjaḥ-ra° A. Kyu-jā-ṅaḥ-ra° D. Kyi-ṅaḥ-tu-narimāpitassa. [2] B. Byaññah-co-ma-na-jaḥ ra. D. Byaññāḥ co-ma-ṅa-reh. [3] A. āgañchi. [4] D. S. dhātuyo. [5] B. sakkhumbhitaṃ. D. saṃkhubbhitaṃ. [6] pallaṅke.

mahantam katvā tassa cetiyassa samīpe cattāro vihāre kārāpetvā Mahā-medhaṃkaratherassa Sāriputtatherassa ca adāsi. Tadā pi te dve therā sāsanaṃ parisuddhaṃ katvā patiṭṭhāpesun ti.

Idaṃ Yonakaraṭṭhe Mahā-Medhaṃkara-Sāriputtathere paṭicca chaṭṭhaṃ sāsanassa patiṭṭhānaṃ.

Kaliyuge te caṭṭāḷīsādhike navutivasse sampatte Haṃsāvatīnagare Anekasetibhindo nāma rājā Yonakaraṭṭhaṃ abhibhavitvā attano hatthagataṃ katvā balibhuñjanatthāya[1] jeṭṭhaputtassa Anuruddhassa nāma rājakumārassa datvā bahūhi amaccehi saddhiṃ tattha gantvā anurājabhāvena rajjaṃ kārāpesi sāsanañ ca visodhetuṃ[2] Saddhammacakkasāmītheram tena saddhiṃ pahiṇi. Anekasetibhindo kira rājā Yonakaraṭṭham vijayakāle[3] paṭhamaṃ sāsanassa patiṭṭhānabhūtam idan ti katvā taṃ raṭṭhavāsino karamarānītabhāvena[4] na aggahesi ti yathāvuttatheravaṃsesu ca eko Lakunnanagare araññavāsī thero tattha nagare ajja asukasmim ṭhāne eko mato ti[5] gihīnaṃ kathetvā yathā kathitaṃ bhūtaṃ hutvā ayaṃ abhiññālābhī ti pākaṭo ahosi.

Tasmim yeva ca nagare Mahāmaṅgalo nāma thero Anekasetibhindassa rañño yujjhituṃ āgatakāle Anekasetibhindo rājā maṃ pakkosissati samānajātikaṃ dūtaṃ pesessatī ti pakkositakālato paṭhamam eva vadi.

Yathāvuttaniyāmen' eva pakkosanato ayaṃ abhiññālābhī ti kittighoso ahosi.

Tattha nagare Ñānavilāsathero Saṅkhyāpakāsakan nāma pakaraṇaṃ akāsi. Tam ṭīkaṃ pana pattalaṅkatherassa vihāre vasanto Sirimaṅgalo nāma thero akāsi, Visuddhimaggadīpaniṃ pana saññatta-araññavāsī[6] Uttarārāmo nāma eko thero, Maṅgaladīpaniṃ Sirimaṅgalathero, Uppātasantiṃ[7] aññataro thero. Taṃ kira Uppātasantiṃ sajjhāyitvā Cīnarañño senaṃ ajinī ti. Iccevaṃ Yonakaraṭṭhe abhiññālābhīnam gandhakārānañ ca therānaṃ ānubhāvena jinasāsanaṃ parisuddhaṃ hutvā patiṭṭhāti.

---

[1] A. pari° [2] D. S. visodhāpesuṃ.
[3] D. vicara° S. vicaraṇa° [4] A. karamānīka°
[5] Min: ajja re *twice*. [6] A. saññutta° [7] A. uppādasantiṃ.

Evaṃ hetuphalasambandhavasena ādi-anta-sambandhavasena ca yathāvuttehi tīhi nayehi theraparamparā ghaṭṭetvā[1] gahetabbā.

Iti Sāsanavaṃse Yonakaraṭṭhasāsanavaṃsakathāmaggo nāma catuttho paricchedo.

Idaṃ Vanavāsiraṭṭhe Sirikhettanagare Sāsanavaṃsaṃ vakkhāmi.

Jinacakke hi ekavassasate sampatte Jaṭilo, Sakko, Nāgo, Garuḷo[2], Kumbhaṇḍo, Candiparamīsvaro[3] cā ti ime satta Sirikhettaṃ nāma nagaraṃ māpesuṃ. Tattha Dvattapoṅgo nāma rājā rajjaṃ kāresi. Tassa kira tīṇi akkhīni santī ti. Tadā bhagavato sāvakā arahantā tisahassamattā vasiṃsu. So rājā tesaṃ arahantānaṃ devasikaṃ catūhi paccayehi upatthambhi.

Cha sarīradhātuyo ca ekekam ekekasmiṃ nidahitvā cha cetiyāni kārāpesi. Dakkhiṇabāhum pana nidahitvā ekaṃ cetiyaṃ kārāpesi uṇhīsadhātum pana Kamārannagarato[4] ānetvā ekam pi cetiyam kārāpesi. Tam pana tāva na niṭṭhitaṃ pacchā Anuruddharājā gahetvā Arimaddananagaraṃ ānetvā ca Caṅ-khum[5] nāma cetiye nidhānam akāsi. Tasmā Rakkhitatherassa āgamanato pubbe pi sāsanaṃ patiṭṭhāsī ti daṭṭhabbaṃ. Tato pacchā sāsanaṃ dubbalaṃ hutvā aṭṭhāsi.

Idaṃ Vanavāsīraṭṭhe paṭhamaṃ sāsanassa patiṭṭhānaṃ.

Mahā-Moggaliputta-Tissatherena pana pesito Rakkhitathero Vanavāsīraṭṭhaṃ gantvā ākāse ṭhatvā anamataggapariyāya kathāya Vanavāsike pasādesi. Kathāpariyosāne pan'assa saṭṭhisahassānaṃ dhammābhisamayo ahosi. sattatisahassamattā pabbajiṃsu, pañcavihārasatāni patiṭṭhāpesuṃ.

Evaṃ so tattha sāsanaṃ patiṭṭhāpesi.

Ten' eva Aṭṭhakathāyaṃ:

Gantvāna Rakkhitathero Vanavāsiṃ mahiddhiko
Antalikkhe ṭhito tattha desesi anamataggiyan ti vuttaṃ.

[1] S. ghaṭetvā. D. ghaṭṭhetvā. [2] D. S. Garuḷho.
[3] A. candima-ramīsvaro. [4] A. Kamahrannagharato.
B. Kamāh-ran-nagarato. D. Ka-mā-ra°
[5] A. ukhum. B. ujum. D. Ca-ñā-khuṃ.

Evaṁ Vanavāsīraṭṭhe pubbe yeva sāsanaṃ ogāhetvā patiṭṭhahi. Na pana tāva sakalaṃ vyāpetvā patiṭṭhahi.

Idaṃ tāva Vanavāsīraṭṭhe Sirikhettanagare dutiyaṃ sāsanassa patiṭṭhānaṃ.

Jinacakke pana tettiṃsādhike catuvassasate Kukkuṭasīso nāma eko rājā rajjaṃ kāresi. Tassa rañño kāle bhagavato sāvakā arahantā pañcamattā ahesuṃ. Tesam pi so rājā devasikaṃ catūhi paccayehi upatthambhesi. Sotāpanna-sakadāgāmi-anāgāmino pana gaṇanapathaṃ vītivattā ahesuṃ.

Idaṃ Vanavāsīraṭṭhe Sirikhettanagare paramparābhata-vasena tatiyam sāsanassa patiṭṭhānaṃ.

Iccevam Vanavāsīraṭṭhe anekasatehi arahantatherehi sāsanaṃ puṇṇindusamkāsaṃ hutvā ativiya vijjotesi.

Sāsanikagandhakārā pana mahātherā tattha na saṃdissanti. Arahantatherā pana rājūnam āyācanaṃ ārabbha dhammasatthaṃ ekaṃ viracayiṃsū ti porāṇā vadantī[1] ti.

Iccevaṃ:

Te ca therā mahāpaññā
Paggahetvāna sāsanaṃ
Suriyo viya aṭṭhaṅgo
Upagā[2] maccu santikaṃ.

Tasmā hi paṇḍito poso
Yāva maccu na c'āgato
Tāva puññam kare niccaṃ
Mā pamajjeyya sabbadā ti.

Iti Sāsanavaṃse Vanavāsīraṭṭhasāsanavaṃsakathāmaggo nāma pañcamo paricchedo.

Idāni pana Marammamaṇḍale Aparantaraṭṭhe sāsana-vaṃsam vakkhāmi.

Amhākaṃ kira[3] Marammaraṭṭhe Suppādakatitthe Vāṇija-gāme vasante Cūḷapuṇṇa-Mahāpuṇṇe dve bhātike paṭicca bhagavato dharamānass' eva[4] atirekavīsativassakālato pabhuti sāsanaṃ patiṭṭhāsi. Na pana tāva vyāpetvā

---

[1] A. B. vedanti. [2] Min: upāyā. [3] Min: hi.
[4] B. bhāvato maramānass' eva.

patiṭṭhāsi. Ten' eva puna sāsanassa patiṭṭhāpanatthāya Mahā-Moggaliputta-Tissathero Yonaka-Dhammarakkhitatheraṃ pesesī ti. Bhagavā pana Lohita-candana-vihāraṃ paṭiggahetvā satta-sattāhāni nisīditvā samāgatānaṃ[1] devamanussānaṃ dhammarasaṃ adāsi. Sattāhesu ca ekasmiṃ ekasmiṃ ahu. Caturāsīti pāṇasahassānaṃ dhammābhisamayo ahosi pañcasatamattehi ca pāsādehi āgacchanto antarāmagge Saccabandhapabbate[2] nisinnassa Saccabandhassa nāma isino dhammaṃ desetvā chahi abhiññāhi saddhiṃ arahattaṃ pāpesi.

Vāṇijagāme ca Isidinnaseṭṭhi ādīnam pi dhammarasam pāyesi.

Iccevaṃ Saccabandha-Isidinna-Mahāpuṇṇādayo paṭicca amhākam Marammamaṇḍale sāsanaṃ patiṭṭhasi.

Idam Marammamaṇḍale Aparantaraṭṭhe paṭhamaṃ sāsanassa patiṭṭhānaṃ.

Bhagavato parinibbānato[3] pañcatiṃsādhike dvivassasate sampatte tatiyasaṃgītiṃ saṃgāyitvā avasāne Mahā-Moggaliputta-Tissathero attano saddhivihārikaṃ Yonaka-Dhammarakkhitatheraṃ saddhiṃ catūhi bhikkhuhi Aparantaraṭṭhaṃ pesesi. Aparantaraṭṭhañ ca nāma amhākam Marammamaṇḍale Sunāparantaraṭṭham eva. Tam attham pana heṭṭhā avocumhā.

Yonaka - Dhammarakkhitathero pi Aparantaraṭṭhaṃ āgantvā Aggikkhandhopamasuttena raṭṭhavāsinaṃ pasādesi. Sattatimattānaṃ pāṇasahassānaṃ dhammarasaṃ pāyesi. Raṭṭhavāsino ca bahavo sāsane pabbajiṃsu, rājakulato pi sahassamattā pabbajiṃsu, itthīnam pana atirekasaṭṭhisahassamattā pabbajiṃsu. Tañ ca na Aggikkhandhopamasuttantaṃ sutvā pabbajantīnaṃ itthīnaṃ vasena vuttaṃ. Atha kho ādito paṭṭhāya yāva cirakālaṃ sāsanaṃ pasīditvā pabbajantīnam itthīnam vasena vuttan ti daṭṭhabbaṃ. Kasmā ti ce: Itthīnam bhikkhunīnaṃ santike yeva pabbajituṃ yuttattā. Yonaka - Dhammarakkhitatherena ca saddhiṃ bhikkhunīnaṃ anāgatattā evaṃ cirakālaṃ

[1] B. sahagatānaṃ. [2] A. B. Saccabaṇḍa°
[3] A. parinibbutato.

atikkamitvā pacchā bhikkhuniyo āgantvā tāsaṃ santike pabbajitānam[1] vasena vuttan ti daṭṭhabbaṃ.

Sīhaḷadīpe Anuḷādeviyā pabbajitakāle Mahā-Mahindatherassa Saṃghamittātheriyā pakkosanatā idha ñāpakā ti.

Evaṃ Yonaka-Dhammarakkhitatheraṃ paṭicca Aparantaraṭṭhe sattānam bahūpakāro ahosi. Ten' ev' Aṭṭhakāyaṃ:

Aparantaṃ vigāhitvā Yonaka-Dhammarakkhito
Aggikkhandhupamen' ettha pasādesi jane bahū ti.

Tatthāyam adhippāyaviseso gahetabbo.

Kathaṃ? Aggikkhandhopamasuttantaṃ nāma bhikkhūnaṃ paṭipattivasena vuttaṃ/taṃ bhikkhunaṃ yeva desetuṃ vaṭṭati[2]. Thero pi tattha taṃ desesi. Tasmā Puṇṇa-Saccabandhādayo paṭicca|bhagavato dharamānāssa vīsativassakāle yeva sāsanaṃ Aparantaraṭṭhe patiṭṭhahitvā kasmiñci kasmiñci[3] ṭhāne bhikkhūnaṃ saṃvijjamānattā tesaṃ bhikkhūnaṃ saṃgahetvā desetuṃ pacchā āgatanañ ca bhikkhūnaṃ parisuddhācārānaṃ[4] viññāpetuṃ Aggikkhandhūpamasuttaṃ thero desesī ti.

Evañ ca sati Arimaddananagare samaṇakuttakānaṃ saṃvijjamānabhāvaṃ vakkhamanena vacanena sameti.

Idaṃ Marammamaṇḍale Aparantaraṭṭhe dutiyaṃ sāsanassa patiṭṭhānaṃ.

Yasmā pana buddho bhagavā Puṇṇattherassa yācanaṃ ārabbha Aparantaraṭṭhaṃ āgantvā vāṇijehi kārite Candanavihāre vasitvā ekasmiṃ samaye Ānandena pacchā samaṇena Tambadīparaṭṭham pi desacārikaṃ[5] āhiṇḍi. Āhiṇḍitvā Arimaddananagaraṭṭhānasamīpaṃ patvā pabbatamuddhani ṭhatvā anāgate kho Ānanda imasmiṃ padese Sammuti nāma rājā Arimaddanaṃ nāma nagaraṃ māpessati, tasmiñ ca nagare mama sāsanaṃ virūḷhaṃ hutvā patiṭṭhahissatī ti vyākāsi. Ayam attho porāṇavedapotthakesu vutto.

[1] B. pabbajitāni. [2] D. desetu sumvaṭṭhati.
[3] B. kasmiñca kasmiñca.
[4] B. *corrects to* °cārānaṃ A. parisuddhācārakaṃ.
[5] D. raṭṭham padesa°

Yonaka - Dhammarakkhitathero ca Aparantaraṭṭhaṃ āgantvā Tambadīparaṭṭham pi āhiṇḍitva Tambadīparaṭṭhavāsīnam pi dhammarasaṃ pāyesi yeva. Ayam attho khattiyakulato eva purisasahassāni pabbajiṃsū ti Aṭṭhakathāyaṃ vuttattā viññāyati. Tadā hi Aparantaraṭṭhe khattiyo natthi Tambadīparaṭṭhindo yeva taṃ anusāsetvā abhivasati.

Khattiye ca asante kuto khattiyakulāni bhavissanti? Ten' eva Tambadīparaṭṭhato purisasahassāni pabbajiṃsū ti viññātabbaṃ.

Tasmā Tambadīpikasāsanavaṃsam pi idha[1] vattuṃ yujjati. Ten' idāni Tambadīpikasāsanavaṃsaṃ vakkhāmi[2]. Amhākaṃ hi Marammamaṇḍale Tambadīparaṭṭhe Arimaddananagare Sammutirājā nāma bhūpālo rajjam kāresi. Tato paṭṭhāya yāva Anuruddharaññā Samati - nāmake[3] dese nisinnānaṃ tiṃsasahassamattānaṃ samaṇakuttakānaṃ saṭṭhisahassamattānaṃ sissānaṃ ovādam datvā cariṃsu.

Tesaṃ pana samaṇakuttakānaṃ ayaṃ vādo:

Sace yo pāṇātipātaṃ kareyya so īdisaṃ parittaṃ bhaṇanto tamhā pāpakammā parimuñceyya. Sace pana yo mātāpitaraṃ hantvā anantariyakammato parimuccitukāmo bhaveyya īdisaṃ parittaṃ bhaṇeyya. Sace pi puttadhītānaṃ āvāhavivāhakammaṃ kattukāmo bhaveyya ācariyānaṃ paṭhamaṃ niyyādetvā āvāhavivāhakammaṃ kātabbaṃ. Yo idaṃ cārittaṃ atikkameyya bahu apuññaṃ pasaveyyā ti evam ādīhi micchāvādehi attano attano upagatānam ovādaṃ adaṃsu.] Taṃ atthaṃ sutvā Anuruddharājā paricitapuñño tesaṃ vādaṃ na ruci. Ayaṃ tesaṃ micchāvādo ti. Tadā ca Arimaddananagare Arahanto nāma thero āgantvā sāsanam patiṭṭhāpesi. Ayaṃ Arahantatherassa atthuppatti Rājavaṃsāgata-Parittanidānāgata-Sāsanapaveṇiyāgatavasena[4] tividhā hoti. Tatthāyaṃ Rājavaṃsāgatatthuppatti. Tadā hi Sunāparanta-Tambadīparaṭṭhesu sabbena sabbaṃ sabbadā thiraṃ sāsanaṃ na tāva patiṭṭhāsi. Ten' eva

[1] D. idaṃ. [2] Min: pavakkhāmi. [3] B. Sammuti°
[4] D. S. °pavesaṇi°

bhagavatā byākataṇiyāmena sāsanaṃ patiṭṭhāpessāmā ti cintetvā mahātherā Sakkassa devānaṃ indassa santikaṃ gantvā sāsanaṃ anuggahituṃ samatthaṃ[1] puggalaṃ dehī ti yācimsu. Sakko ca devānam indo Tāvatiṃsabhavane ekam devaputtaṃ yācitvā ekissā brāhmaṇiyā kucchimhi paṭisandhiṃ gaṇhāpesi.

Dasamāsaccayena vijāyanakale Sīlabuddhi nāma thero anurakkhitvā vaye sampatte pabbājesi.

Tīsu piṭakesu ativiya cheko hutvā arahattam[2] pāpuṇi. Arahanto ti nāmena pākaṭo ahosi. So ca thero Marammamaṇḍale jinasāsanaṃ vijjotāpetuṃ Arimaddananagaraṃ āgantvā nagarato avidūre ekasmiṃ araññe nisīdi. Tadā Sakko devānam indo ekam nesādaṃ palopetvā[3] tassa theram dassesi. Atha nesādassa etad ahosi:

Ayam pana amanusso yakkho bhaveyya sace pana manusso bhaveyya evaṃ sati milakkhajatiko bhaveyyā ti.

Evam pana cintetvā rañño dassanatthāya nagaram ānesi. Thero ca aṭṭha parikkhāre gahetvā anugacchi. Nesādo ca theraṃ ānetvā rañño dassesi. Rājā disvā santindriyo ayam na milakkhajātiko imassa[4] abbhantare sāradhammo atthi maññe ti laddhasuriyobhāsam viya padumaṃ phullacittaṃ hutvā vīmamsitukāmo[5] theraṃ āha: attano sāruppaṃ āsanaṃ ñatvā nisīdāhī ti.

Thero ca rājapallaṅkaṃ āruhitvā nisīdi. Rājā ca ayaṃ aggāsane nisīdi. Avassaṃ aggapuggalo bhaveyyā ti cintetvā tvaṃ kassa ñāti kassa sisso kuto āgato' sī ti pucchi. Thero ca evam āha:

Lokasmiṃ yo navaguṇasampanno bhagavā sammāsambuddho tassāhaṃ ñāti so bhagavā yeva mam' ācariyo bhikkhusaṃghassa nisinnaṭṭhānato āgato 'mhī ti.

Rājā ca somanassappatto hutvā āha:

Tava ācariyena desitaṃ dhammaṃ ekadesato desehī ti. Atha yathā Siri-Dhammāsokarañño Nigrodhasāmaṇerena appamādadhammo desito evaṃ appamādadhammaṃ yeva thero desesi.

[1] B. tam atthaṃ. [2] Min: arahantaṃ. [3] Min: palāpetvā.
[4] B. dumassa. [5] Min: vīmaṃsetukāmo.

Rājā ca puna āha: Kuhin dāni sammāsambuddho nisīdati, tena pana desito dhammo katipamāṇo tassa sāvakā pana katipamāṇā tumhādisā aññe atthi vā mā vā ti.

Idāni amhākaṃ ācariyo sammāsambuddho parinibbuto dhātuyo yeva idāni atthi tena pana desito dhammo caturāsīti dhammakkhandhasahassapamāṇo. Sudhammapure piṭakattayaṃ yugaḷavasena tividham atthi mayā añño paramatthasammutivasena duvidho pi saṃgho atthī ti.

Taṃ sutvā rājā bhīyosomattāya pasanno hutvā puna ārocesi: Mama bhante imasmiṃ paccakkhe natthi tayā añño nātho. Ajjatagge pāṇupetam maṃ upāsako ti dhārehi, tava ovādam ahaṃ sirasā paṭigaṇhissāmī ti. Tato pacchā Araññakaṅgārahe ṭhāne vihāraṃ kārāpetvā ādāsi. Samaṇakuttakānam pi vādaṃ bhindi. Yathā pana suvaṇṇapātiṃ labhitvā suvaṇṇabhājanaṃ labhitvā mattikābhājanan ti sakale pi ca raṭṭhe samaṇakuttakānaṃ vādaṃ jahāpesi.

Tasmiñ sa kāle samaṇakuttakā[1] hīnalābhā hutvā therassa upanāhaṃ bandhiṃsu[2]. Te pana samaṇakuttakā araññe nissāmikā viya koleyakā sunakhā anāthā hutvā kāyikacetasikadukkhaṃ labhiṃsu.

Rājā ca taṃ atthaṃ ñatvā yathā samaṇakuttakā nābhibhavanti[3] tathā ārakkhaṃ ṭhapesi. Te ca samaṇakuttake setavatthaṃ nivāsāpetvā āvudhagāhayodhabhāvena rājakamme niyojāpesi. Thero ca sāsane pasanne jane pabbājetvā upasampādetvā sāsanaṃ visodhāpesi. Rājā ca imasmiṃ raṭṭhe porāṇikā rājāno samaṇakuttakānaṃ vādaṃ gahetvā rajjaṃ kāresuṃ, sace hi pana tesaṃ anatthakarajjaṃ[4] puna gaṇhāpetuṃ sakkuṇeyyaṃ evam sati ahaṃ tesaṃ anatthakarajjaṃ apanetvā sātthakarajjaṃ gaṇhāpetum icchāmī ti anusocī ti.

Ayaṃ pana Parittanidānāgatatthuppatti.

Sīhaḷadīpe kira Vijjavāsīnagare nisinno eko bhikkhu Upadvārāvatīnagaraṃ[5] gantvā pariyattiṃ uggaṇhi.

[1] B. °kuttikā. [2] D. bhindiṃsu.
[3] D. nābhaṃbhibhavanti. [4] D. anatta°
[5] A. Upamārāvatī°

Tato pacchā Sudhammapuraṃ gantvā pariyattiṃ uggaṇhi. Tasmiñ ca kāle Sirikhettanagare pāṭalirukkhe eko gandho atthī ti sutvā Sudhammapurato Sirikhettanagaraṃ agamāsi. Antarāmagge luddako theraṃ passitvā ayaṃ yakkho ti maññitvā gahetvā Anuraddharañño dassesi. Tadā rājā theraṃ pucchi: Ko pana tvan ti.

Aham mahārāja Gotamassa sāvako ti.

Puna rājā pucchi: Tiṇṇaṃ pana ratanānam kīdiso ti.

Thero' āha: mahosadhapaṇḍito viya mahārāja buddho daṭṭhabbo; ummaggo viya dhammo; Videhasenā viya saṃgho ti. Evaṃ upamāhi[1] pakāsito rājā puna pucchi: kin nu kho ime Gotamassa sāvakā ti.

Na kho mahārāja ime Gotamassa sāvakā, ime pana amhehi visabhāgā samaṇakuttakā yevā ti evaṃ vutte tato paṭṭhāya te samaṇakuttake vijahi. Tiṇaṃ viya natımaññi[2] pāṭalirukkhasusirato pi laddhaṃ tesaṃ gandham laddhaṭṭhāne yeva agginā jhāpesi.

Tam pi ṭhānaṃ yāvajjatanā Aggijhāpanatalan ti pākataṃ ti. Thero ca Vimānavatthuṃ rañño desesi. Rājā ca pasīditvā Sirikhettanagarato Arimaddananagaraṃ paccāgamanakāle ānesi.

Idam pana pāṭalisusire laddhagandhassa kāraṇaṃ. Tesaṃ hi samaṇakuttakānam abbhantare eko upāyacheko samaṇakuttako attano vādānurūpaṃ gandhaṃ katvā Sirikhettanagare dvattiṃsa ratanakhandhassa pāṭalirukkhassa susire pavesetvā punappunaṃ udakena temetvā mattikāya limpetvā puna tacaṃ uppādetvā uṭṭhapesi.

Tadā mayaṃ supine[3] pāṭalīrukkhe sāragandho atthavyañjanasampanno eko atthī ti passāmā ti kolāhalaṃ uppādesuṃ. Taṃ sutvā rājā Sirikhettanagaraṃ gantvā taṃ pāṭalirukkhaṃ bhinditvā gavesanto[4] taṃ gandhaṃ labhi. Gandhe pana sakavādavasena samaṇakuttakasāmaññatā īdisā yeva ete Gotamasāvakā honti etesaṃ yeva ācāro saggamaggapathabhūto ti evaṃ ādīhi kāraṇehi

[1] D. upamāhaṃ. [2] A. nātimaññe. [3] Min: supinena. [4] A. gavesento.

vuttaṃ. Rājā ca pasīditvā samaṇakuttānaṃ bahūni dātabbāni adāsi.

Tato pacchā therassa dhammakathaṃ sutvā taṃ agginā jhāpesī ti evaṃ samaṇakuttakānaṃ vacanaṃ sutvā Sirikhettanagaraṃ gantvā Arimaddananagaraṃ paccāgacchanto theraṃ ānesī ti daṭṭhabbaṃ.

Arimaddananagaraṃ sampattakāle Jetavanaṃ nāma vihāram kārāpetvā adāsi. Thero ca tattha sāsanaṃ visodhetvā nisīdi. Rājā devasikaṃ udakaṃ ānetvā aggamahesī[1] pana devasikaṃ yeva piṇḍapātam ānetvā bhojesi. Uppannakaṅkhākāle[2] pi taṃ taṃ kaṅkhāṭhānaṃ pucchī ti. Ayam pana Sāsanapaveṇiyāgatatthuppatti.

Sudhammapure hi samāpattilābhī Anomadassī nāma thero Soṇuttaratherānaṃ vaṃsānurakkhaṇavasena saddhiṃ pañcahi bhikkhusatehi nisīdi. Tassa pana padhānasisso Adhisīlo nāma, tassa padhānasisso Prāṇadassī nāma, tassa padhānasisso Kāḷo nāma, tassa padhānasisso Arahanto nāma, tassa padhānasisso Ariyavaṃso nāmā ti. Idañ ca vacanaṃ.

Ko pan' esa Uttarājīvamahāthero[3] ti. Ayaṃ hi thero Rāmaññadesiyaputto Ariyāvaṃsatherassa sisso Ariyāvaṃsathero pana Kappuṅganagaravāsī[4] Mahākāḷatherassa sisso. So pana Sudhammanagaravāsino Prāṇadassimahātherassa sisso ti Kalyānisilālekhane vuttavacanena na sameti[5]. Evam pi sati yathicchitādhippāyo na nassatī ti daṭṭhabbaṃ.

Evaṃ nānācariyānaṃ vādo nānākārena dissamāno pi Arahantatherassa Arimaddananagare sāsanaṃ anuggahetvā patiṭṭhānatā[6] yev' ettha pamāṇan ti katvā nāvamaññitabbo.

Sabbesaṃ hi ācariyānam vāde pi Arahantathero Arimaddananagaraṃ āgantvā sāsanaṃ patiṭṭhāpesī ti attho

---

[1] B. aggamahesim. [2] A. °kaṅkhaṃ°
[3] D. S. Uttarāsajīva° [4] B. *corrects to* Kambuṅga°
[5] A. Kalyāṇisilālekhaṇī vuttavacanena sameti.
[6] Min: patiṭṭhānakā.

icchitabbo yevā ti. Arahantathero pana mūlanāmena Dhammadassī ti pākaṭo Sudhammapuravāsī Sīlabuddhitherassa sisso ti daṭṭhabbo.

So ca thero pubbeva pabbajjakālato catūsu vedesu sikkhitasippo.

Pabbajitvā pana sāṭṭhakathaṃ piṭakattayaṃ uggaṇhitvā pāraṃ gantvā sabbattha pākaṭo. Sokkatayanagaraṃ[1] ānetvā manussā pūjenti.

Tattha dasa vassāni vasitvā puna Sudhammapuraṃ āgantvā araññavāsaṃ samādayi[2].

Tato pacchā jinacakke ekasaṭṭhādhike pañcasate sahasse ca sampatte kaliyuge ekasattatādhike tisate sampatte Anuruddharājā rajjam pāpuṇi.

Tadā Arimaddananagare samaṇakuttakā[3] mayaṃ Gotamasāvakā ti vatvā tiṃsatiṃsavaggā[4] hutvā nisīdiṃsu. Vaggavasena kira sahassamattā ti[5].

Anuruddharājā ca tesaṃ samaṇakuttakānam āgāriyābrahmacariyādīni sutvāna pasīdi. Evam pi paveṇiyā āgatattā na pajahi.

Arahantam pana theram passitvā tato paṭṭhāya tesaṃ samaṇakuttakānam nibaddhavattāni[6] bhinditvā sāsane pasīdi.

Idaṃ Marammamaṇḍale Tambadīparaṭṭhe Arimaddananagare Arahantam nāma theraṃ paṭicca tatiyaṃ sāsanassa patiṭṭhānam.

Tasmiñ ca kāle Arahantatthero Anuruddharājānaṃ āha:

Tīsu sāsanesu pariyattisāsane tiṭṭhante yeva paṭipattisāsanam tiṭṭhati paṭipattisāsane tiṭṭhante yeva paṭivedha[7]sāsanaṃ tiṭṭhati.

Yathā hi guṇṇam sate pi sahasse pi vijjamāne paveṇipāḷikāya dhenuyā asati so vaṃso sā paveṇī na ghaṭīyati evam evaṃ dhutaṅgadharānaṃ bhikkhūnaṃ[8] sate pi sahasse pi vijjamāne pariyattiyā antarahitāya paṭivedho nāma na hoti. Yathā pana nidhikumbhiyo jānanatthāya pāsāṇapiṭṭhe akkharesu ṭhapitesu yāva akkharāni dharanti tāva

---

[1] A. Sokkata° [2] Min: samādīyi D. sāmādhiyi.
[3] B. D. °kuttikā. [4] D. tisatisavaggī. [5] D. °ādi.
[6] D. °tthāni. [7] B. paṭiveda. [8] S. *omits.*

nidhikumbhiyo naṭṭhā nāma na hontī ti evam evaṃ pariyattiyā dharamānāya sāsanaṃ anantarahitan nāma hoti. Yathā va mahato[1] taḷākassa pāḷiyā thirāya udakaṃ na ṭhassatī ti na vattabbaṃ udake sati padumādīni pupphāni na pupphissantī ti na vattabbaṃ. Evaṃ evaṃ mahātaḷākassa thirapāḷisadise tepiṭake buddhavacane sati udakasadisā paṭipattipūrakā kulaputtā natthī ti na vattabbaṃ tesu sati padumādipupphasadiso paṭivedho natthī ti na vattabbaṃ. Evaṃ ekantato pariyattim eva pamāṇaṃ tasmā antamaso dvīsu pātimokkhesu vattamānesu pi sāsanaṃ anantarahitam eva pariyattiyā antarahitāya supaṭipannassā pi dhammābhisamayo natthi anantarahitāya eva dhammābhisamayo atthi. Idāni pi amhākam pariyattisāsanaṃ paripuṇṇam natthi, sarīradhātuyo ca natthi, tasmā yattha pariyattisāsanam sarīradhātuyo ca atthi tattha paṇṇākārena saddhiṃ dūtam[2] pesetvā ānetabbā. Evam sati amhākam raṭṭhe jinasāsanaṃ cirakālaṃ patiṭṭhahissatī ti.

Evaṃ pane bhante sati kattha yācissāmā ti.

Suvaṇṇabhūmiraṭṭhe mahārāja Sudhammapure tīhi vārehi piṭakattayaṃ likhitvā ṭhapeti sarīradhātuyo ca bahū tattha atthī ti.

Rājā evaṃ bhante ti paṭigaṇhitvā bahū paṇṇākāre paṭiyādetvā rājalekhanaṃ likhitvā aṭṭhaṅgasamannāgatam[3] ekaṃ amaccaṃ dūtaṃ katvā pesesi.

Sadhammapurindo Manohari[4] nāma rājā pi maccheracitto hutvā tumhādisānaṃ micchādiṭṭhīnaṃ ṭhāne piṭakattayaṃ sarīradhātuyo ca pahiṇituṃ na yuttā tilokaggassa hi sammāsambuddhassa sāsanaṃ sammādiṭṭhīnaṃ ṭhāne yeva patiṭṭhahissati yathā nāma kesarasīharājassa vasā suvaṇṇapātiyaṃ yeva na mattikābhājane ti.

Dūtā paccāgantvā Anuruddharañño taṃ atthaṃ ārocesuṃ. Taṃ sutvā Anuruddharājā kujjhi, tattakakapāle pakkhittatilaṃ viya taṭataṭāyi.

---

[1] D. Mahati *and adds*: yathā ca mahabbho taḷāṭākassa.
[2] D. dutiyaṃ. [3] A. sampannāgataṃ.
[4] B. *corrects to* Manomāri.

Atha rājā nadīmaggena nāvānaṃ asītisatasahassehi nāvikānam, yodhānaṃ aṭṭha koṭīhi senaṃ vyūhitvā[1], thalamaggena saddhiṃ catūhi mahāyodhanāyakehi[2] hatthīnaṃ asītisahassehi, assānaṃ navutisatasahassehi, yodhānaṃ asīti koṭiyā senaṃ vyūhitvā sayam eva yujjhituṃ Sudhammapuraṃ gacchi.

Taṃ sutvā Manoharirājā bhītatasito hutvā attano bahū yodhe saṃvidahitvā Sudhammapure yeva paṭisenaṃ katvā nisīdi. Atha Athabbaṇavede āgatapayogavasena punappunaṃ vāyamantā pi nagaramūlaṃ upasaṃkamituṃ na sakkā. Tadā rājā vedaññūno pucchi: Kasmā pan' ettha nagaramūlaṃ upasaṃkamituṃ na sakkomā ti. Vedaññūno āhaṃsu: Athabbaṇavedavidhānaṃ mahārāja atthi maññe ti. Atha rājā paṭhaviyaṃ nidahitvā matakaḷevaraṃ uddharitvā mahāsamudde khipesi.

Ekam kira manussaṃ hindukulaṃ Jogyīnāmakaṃ[3] kīṭaṃ khādāpetvā[4] taṃ māretvā hatthapādādīni aṅgapaccaṅgāni gahetvā chinnabhinnāni[5] katvā nagarassa sāmantā paṭhaviyaṃ nidahitvā ṭhapesi.

Tadā pana nagaraṃ upasaṃkamituṃ sakkā. Nagarañ ca pavisitvā Anuruddharājā Manoharirājānaṃ jīvaggāhaṃ gaṇhi. Sudhammapure porāṇikānaṃ rājūnaṃ paveṇi-āgatavasena ratanamayamañjūsāyaṃ ṭhapetvā pūjitaṃ sahadhātūhi piṭakattayam gahetvā Manohariraññо santakānaṃ dvattiṃsahatthīnaṃ piṭṭhiyaṃ āropetvā ānesi. Arimaddananagaram pana patvā dhātuyo ratanamayamañjūsāyaṃ ṭhapetvā sirisayanagabbhe ratanamañce sīsopadesassa samīpe ṭhapesi. Piṭakattayam pi ratanamaye pāsāde ṭhapetvā bhikkhusaṃghassa uggahadhāranādiatthāya[6] niyyādesi.

Tato kira ānītam piṭakattayaṃ uggaṇhantānaṃ ariyānaṃ sahassamattaṃ ahosī ti. Sudhammanagaraṃ vijahitvā[7] piṭakena saddhiṃ bhikkhusaṃghaṃ ānetvā sāsanassa patiṭṭhāpanaṃ[8] jinacakke ekādhike chasate vassasahasse[9]

[1] D. byāhitvā. [2] D. °yoja° [3] A. Jyoṅgyaṃ°
[4] Min: dāpetvā D. dādāpetva.
[5] A. B. chinnachinnāni. [6] A. uggahaṇa°
[7] A. vijahitvā. [8] A. patiṭṭhānaṃ. [9] D. sahassa te

kaliyuge ca soḷasādhike catusate sampatte ti silālekhanesu vuttaṃ. Anuruddharañño kāle puññānubhāvena tiṇṇaṃ ratanānaṃ paripuṇṇattā[1] puṇṇagāmo ti samaññā ahosi. Cirakālaṃ atikkante ṇṇakārānam[2] lopavasena makārassa ca niggahītavasena Pūgaṃ[3] iti Marammabhāsāya vohārīyatī ti Anāgatavaṃsa-Rājavaṃsesu vuttaṃ.

Anuruddharājā yeva cattāro mahāyodhe Sīhaḷadīpaṃ pesetvā tato piṭakattayaṃ ānesi.

Sīhaḷadīpato ānītapiṭakattayena Sudhammapurato ānītapiṭakattayaṃ aññamaññaṃ yojetvā saṃsandetvā Arahantathero vīmaṃsesi.

Tadā Gangodakena viya Yammodakam aññamaññam anūnaṃ anadhikaṃ ahosi tehi piṭakehi aññāni pi vaḍḍhetvā[4] tipiṭakagabbhe ṭhapetvā pūjesi tesu tesu pi ṭhānesu patiṭṭhāpesi.

Manoharirājanam pi Mraṃ-ka-pā nāma dese upaṭṭhākehi saha thapesi. Tassa ca kira rañño mukhaṃ vivaritvā kathaṃ sallāpentassa mukhato obhāso pajjalitvā nikkhami. So kadāci kadāci Anuruddharañño santikam[5] āgantvā gāravavasena vandanādīni akāsi tadā Anuruddharañño lomahaṃso uppajji ubbiggo ca. Tasmā[6] tassa rañño nittejatthāya Buddharūpassa cetiyassa bhattaṃ pūjetvā taṃ gahetvā Manohariraññо bhojesi. Tadā tassa tadānubhāvo antaradhāyi. Manoharirājā saṃvegam āpajjitvā saṃsāre saṃsaranto yāva nibbanam na pāpuṇāmi tāva paravasenānuvattęyyan ti patthanam akāsi.

Sudhammapurato ābhatam[7] attano santakaṃ manomayamaṇiṃ[8] ekassa seṭṭhino santike vikkiṇitvā laddhamūlena pañcavāharajatena ābhujitapallaṅkavasena ekaṃ mahantaṃ buddhabimbaṃ parinibbānākārena ekan ti dve buddhapaṭibimbāni kārāpesi. Yāvajjatanā tāni santī ti[9].

---

[1] D. paripuṇṇato; *omits* puṇṇagāmo; *other MSS.* puripuṇṇatā.
[2] B. atikkantę uṇṇakārānaṃ. [3] Min: Puṃgaṃ.
[4] B. vaṭṭetvā. [5] B. santike. [6] D. kasmā.
[7] A. āgataṃ. [8] A. manomaṇim.
[9] B. Yāvajjatamā āsantī ti S. āni santī ti.

Iccevam Anuruddharājā Sudhammapurato Sīhaḷadīpato ca sāsanaṃ ānetvā Arimaddananagare patiṭṭhāpesī ti.

Idaṃ amhākaṃ Marammamaṇḍale Tambadīparaṭṭhe Arimaddananagare Anuruddharājānaṃ paṭicca catutthaṃ sāsanassa patiṭṭhānaṃ.

Uttarājīvathero pi Soṇuttarānaṃ vaṃsato sāsanaṃ gahetvā Sudhammapurato Arimaddananagaraṃ āgantvā sāsanam patiṭṭhāpesi.

Idaṃ amhākam Marammamaṇḍale Tambadīparaṭṭhe Arimaddananagare Uttarājīvatheraṃ paṭicca pañcamaṃ sāsanassa patiṭṭhānaṃ.

Uttarājīvatherassa Sīhaladīpam gatakāle tena saddhiṃ gataṃ Chapadaṃ nāma sāmaneram Sīhaḷadīpe yeva Sīhaḷadīpikā pabbajiṃsu.

Pabbajitvā ca Chapadasāmaṇero pariyattiṃ uggaṇhitvā dasavassaṃ tattha vasitvā Arimaddananagaraṃ paccāgacchi.

Sīvalitherañ ca Tāmalindatherañ ca Ānandatherañ ca Rāhulatherañ ca ānesi. Te pana therā tipiṭakadharā honti vyattā dakkhā ca, ayañ c'attho vitthārena heṭṭhā vutto.

Arimaddananagaraṃ patvā Arimaddanavāsīhi bhikkhūhi saddhiṃ Vinayakammāni akatvā puthū hutvā nisīdiṃsu. Narapatirājā ca tesu theresu atīviya pasīdi.

Erāvatīnadīyaṃ uḷumpaṃ bandhitvā tatth' eva upasampadakammam kārāpesi. Cirakālam atikkamitvā so gaṇo vuḍḍhī hutvā uppajji. Narapatirājā te there saddhiṃ samghena nimantetvā mahādānam adāsi. Tadā chaṇe ākappasampunnam rūpasobhaggappattam ekaṃ nāṭakitthiṃ disvā Rāhulathero paṭibaddhacitto lepe laggitavānaro viya kaddame laggitamātaṅgo viya ca kāmaguṇalepakaddamesu[1] laggito hutvā sāsane viramitvā hīnāya vattituṃ ārabhi[2].

Maraṇantikarogena abhibhūto viya atekiccho hutvā sesatheresu ovādaṃ dinnesu pi nādiyi. Tadā sesatherā tam evam āhaṃsu[3]:

[1] B. kāmarāga° [2] A. ārabhati. [3] A. S. D. āha.

Mā tvaṃ ekaṃ taṃ[1] paṭicca sabbe pi amhe lajjāpetuṃ na arahasi. Mā idha hīnāya vattehi, Mallārudīpaṃ[2] gantvā yathā ruciṃ karohī ti pesesuṃ Rāhulathero ca Kusimatitthato nāvaṃ āruyha Mallārudīpaṃ āgamāsi. Mallārudīpaṃ pattakāle Mallārurājā Vinayaṃ jānitukāmo sahaṭīkāya Khuddasikkhāpakaraṇaṃ tassa santike uggaṇhitvā ekapattamattaṃ maṇiṃ adāsi. So ca taṃ labhitvā hīnāya vattī ti.

Honti c'ettha:

Atidūre va hotabbaṃ bhikkhunā nāma itthibhi[3]
Itthiyo nāma bhikkhūnaṃ bhavanti idha verino.

Tāva tiṭṭhantu duppaññā, mayaṃ[4] porāṇikā pi ca
Mahāpaññā vināsam pattā haritacādayo[5].

Tasmā hi paṇḍito bhikkhu antamaso va itthibhi
Vissāsaṃ na kare loke rāgo ca duppavārito ti.

Sesesu ca theresu Chapado nāma thero paṭhamam kālaṃ kato. Sīvalī-Tāmalindānandatherā[6] yeva tayo pariyatti-uggahanadhāraṇādivasena[7] sāsanam upatthambhetvā Arimaddananagare nisīdimsu. Ekasmiñ ca kāle rājā tesam tiṇṇaṃ therānaṃ ekekaṃ hatthiṃ adāsi. Sīvalī-Tāmalindatherā paṭiggahetvā vane vissajjāpesuṃ. Ānandathero pana Kiñcipuranagaraṃ[8] pahiṇitvā ñātakānaṃ dehī ti Kusimatitthaṃ gantvā nāvaṃ āropesi. Taṃ kāraṇaṃ ñatvā Sīvalī-Tāmalindatherā tam evaṃ āhaṃsu:

Mayaṃ pana āvuso hatthinam sukhatthāya vane[9] vissajjema, tvam pana adhammikaṃ karosī ti. Kin nāma bhante ñātakānaṃ saṃgaho na vaṭṭati? nanu ñātakānañ ca saṃgaho ti bhagavatā vuttan ti.

Therā āhamsu: Sace tvam amhākam vacanam na

[1] B. ekaṃkaṃ paṭicca (*corrected from* ekaṃ tvam) S. *omits.*
[2] B. *corrects to* Malayadīpaṃ. [3] Min: itthīhi.
[4] B. ayaṃ. [5] B. haritachadayo.
[6] A. *and* B. *omit* Ānanda. [7] B. uggaṇhana°
[8] D. Kicci? [9] D. gane.

kareyyāsi tava icchānurūpaṃ karohi. Mayam pana tayā saddhiṃ saṃvāsaṃ na karissāmā ti visuṃ nisīdiṃsu.

Tato paṭṭhāya dve gaṇā bhijjiṃsu. Tato pacchākāle atikkante Tāmalindathero bahussutānaṃ vyattibalānaṃ sissānaṃ anuggahatthāya gahaṭṭhānaṃ santike ayaṃ bahussuto ayaṃ mahāpañño ti evam ādinā vacī-viññattiṃ samuṭṭhāpesi. Evaṃ kate kulaputtā sulabhapaccayavasena sāsanassa hitaṃ āvahituṃ sakkhissanti ti katvā taṃ kāraṇaṃ sutvā Sīvalīthero evam āha: Kasmā tvam vacī-viññattiṃ samuṭṭhāpetvā buddhapaṭikucchitam kammaṃ karosī ti? Bhagavato attano atthāya yeva vacī-viññatti paṭikkhittā. Ahaṃ pana paresam yeva atthāya vacī-viññattim samuṭṭhāpemi, nāttano atthāya; sāsanassa hi vepullatthāya[1] evaṃ vacī-viññattim samuṭṭhāpemi. Sīvalīthero pi: Na tvaṃ mama vacanam karosi yaṃ yaṃ tvaṃ icchasi tam tam karohi, ahaṃ pana tayā saddhiṃ saṃvāsaṃ na karissāmi ti visuṃ hutvā saddhiṃ sakapakkhena nisīdi. Tato paṭṭhāya tayo gaṇā bhijjimsu.

Evam Arimaddananagare Arahantatherassa eko vaṃso, Sīvalītherassa eko, Tāmalindatherassa eko, Ānandatherassa eko ti cattāro gaṇā ahesum.

Tesu Arahantatheragaṇo Sudhammapurato paṭhamaṃ āgatattā purimagaṇo ti vohārīyati. Aññe pana pacchā āgatattā pacchāgaṇā ti.

Sīvalīthero Arimaddananagare yāvajīvam sāsanaṃ paggaṇhitvā kaliyuge navutādhike pañcavassasate kāle kālam akāsi.

Ānandathero pana Arimaddananagare yeva catucattālīsavassāni sāsanaṃ paggaṇhitvā chanavutādhike pañcavassasate kāle kālam akāsi.

Tāmalindathero pi yāvajīvam sāsanaṃ paggaṇhitvā aṭṭhanavutādhike pañcavassasate kāle kālam akāsī ti.

Aho saṃkhārasabhāvo ti.

Seyyath' ajagarass' eva[2] nābhiyā cakkamaṇḍale
Laggo saso bhamitvā pi disaṃ gacchati tam mukhaṃ

---

[1] A. B. vehullattāya.
[2] D. seyyathā ca nagarass' eva.

Tath' eva sabbasattā pi maccucakkesu laggitā
Yāvajīvaṃ pi dhāvitvā maccumukhaṃ upāgamun[1] ti.

Iccevaṃ Arimaddanapure arahantehi ca gandhakārehi ca puthujjanehi jinasāsanaṃ nabhe cando viya vijjotati. Tattha hi yadā Anuruddharājā Sudhammāpurato sāsanaṃ ānesi tadā arahantā chasatasahassamattā[2] āgatā, sotāpannasakadāgāmi-anāgāmino pana gaṇanapathaṃ vītivattā ti.

Chattaguhindassa[3] nāma rañño kāle pi Himavante Gandhamādanapabbatato aṭṭha arahantā piṇḍāya rājagehaṃ āgamaṃsu. Rājā ca pattaṃ gahetvā piṇḍapātena bhojetvā idāni kuto āgatatthā ti pucchi. Himavante mahārāja Gandhamādanapabbatato ti. Atha rājā atipasanno hutvā idha temāsaṃ vassaṃ upagacchathā ti yācitvā vihāraṃ kārāpetvā adāsi. Temāsam hi anto gehe nimantetvā piṇḍapātena bhojesi[4].

Ekaṃ samayaṃ arahantānam Gandhamādanapabbate Nandamūlaguhaṃ viya ekaṃ guhaṃ māpetvā dassehī ti yāci. Te ca arahantā Nandamūlaguhaṃ viya ekaṃ guhaṃ iddhiyā māpetvā dassesuṃ. Rājā ca tāya guhāya sadisaṃ ekaṃ guhaṃ kārāpesi. Nandamūlaguhākārena[5] pana katattā Nandā iti nāmam pi akāsi. Iccevam Chattaguhindassa rañño kāle Gandhamādanapabbate Nandamūlaguhato āgantvā arahantā sāsanaṃ patiṭṭhāpesuṃ.

Arahantabhāvo ca nām' esa yathābhūtaṃ jānituṃ dukkaro anupasampannānaṃ uttarimanussadhammadassanassa paṭikkhittattā arahattaṃ vā patvā pi vāsanāya appajahitattā. Arahā pi hi samāno aham arahā ti anupasampannānaṃ kathetuṃ na vaṭṭati. Arahattaṃ patvā pi ekacco vāsanaṃ pajahituṃ na sakkā.

Pilindavacchatheravatthu c'ettha ñāpakam.

Evaṃ loke arahantabhāvo jānituṃ dukkaro. Ten' eva Mahā-Kassapatherassa upaṭṭhāko eko bhikkhu attano

[1] B. vupāgamun. [2] B. *omits* cha.
[3] A. Chattagūhindassa B. *corrects to* Chattarūhindassa.
[4] A. bhojāpesi. [5] D. Nandana°

upajjhāyassa Mahākassapatherassa santike vasitvā pi tassa arahantabhāvaṃ na jāni.

Mahā-kassapatheraṃ hi ekena saddhivihārikena saddhiṃ araññavihārato gāmaṃ piṇḍāya carantaṃ antarāmagge pattādiparikkhāre gahetvā pacchato[1] gacchanto yeva eko saddhivihāriko evam āha: Lokasmiṃ bhante arahā arahā ti pākaṭo sutamatto vā 'ham bhavāmi na kadāci diṭṭhapubbo ti. Tam sutvā thero pacchā parivattetvā olokento: Parikkhāre āvuso gahetvā arahantassa pacchā gacchanto yeva arahantabhāvaṃ na jānāti ti āhā ti.

Arimaddananagare pi Sīlabuddhi-Polloṅka-Sumedhatherādayo pi arahantā yeva ahesuṃ. Narapatirājā hi Khaṇitthipādapabbataṃ[2] gantvā paccāgamanakāle antarāmagge ekissā mātikāya manobhāsaṃ disvā idha puññaṃ kāretūkāmo Sakko dasseti maññe ti manasikaritvā cetiyaṃ kārāpessāmi ti tattha raṭṭhavāsīhi samaṃ bhūmibhāgaṃ kārāpesi.

Atha eko Sīlabuddhi nāma thero evam āha: Puññaṃ mahārāja karissāmī ti idam bhūmiparikammaṃ kārāpesi. Evaṃ kārāpentassa te[3] apuññaṃ yeva bhavati no puññan ti vatvā bahu hi[4] satta ma kilamantū ti[5] manasikatvā rañño daṇḍakammena tajjanatthāya raññā dinnaṃ piṇḍapātaṃ na bhuñji. Rājā ca: Sace tvaṃ mayā dinnaṃ piṇḍapātaṃ abhuñjitukāmo bhaveyyāsi mama vijite vasanto yeva tvaṃ mama piṇḍapātā na muñceyyāsi. Raṭṭhavāsīhi pi dinnapiṇḍapāto mayham eva santako nanu nāma mama piṇḍapātam yeva tvaṃ bhuñjasi ti āha.

Sīlabuddhithero pi sace ahaṃ evaṃ bhaveyyāmi Sīhaḷadīpaṃ gantvā vasissāmī ti cintetvā araññe vasi.

Atha tam atthaṃ jānitvā nagaradvāre ārakkho eko yakkho rañño āgatakāle abhimukhaṃ ṭhito va bhayānakarūpī[6] nisīdi. Atha nānāvijjākammehi apanento pi na sakkā apanetuṃ.

---

[1] A. B. pacchā. [2] D. Khaṇitti° A. B. khaṇitvā.
[3] B. vata. [4] Min: *omits*. [5] A. B. kilantū ti.
[6] *All MSS. except* B. rūpaṃ.

Atha rājā nimittapāṭhake pakkosāpetvā pucchi: Kena kāranena ayam yakkho idha nisinno ti. Tvaṃ mahārāja Sīlabuddhitheraṃ agāravavasena pubbe kathesi. Yakkhā pi there ativiya pasannā ti amhehi sutapubbā, tam paṭicca yakkho bhayānakarūpam dassetvā nisinno bhavissatī ti āha.

Rājā pi amacce āṇāpesi: theraṃ pakkosathā ti. Thero nāgacchi. Sīhaḷadīpam[1] yeva gamissāmī ti ārabhi. Tam atthaṃ sutvā rājā ekam Caturaṅgapaccayan nāma amaccam pakkosāpetvā[2] tvam gantvā theram pakkosāhī ti pesesi. Caturaṅgapaccayo ca chekatāya ekam suvaṇṇamayam buddhapaṭibimbaṃ nāvāya ṭhapetvā mahāsamuddatittham agamāsi. Atha theram sampāpuṇitvā: Idāni idha bhagavā sammāsambuddho agamāsi. Sīlabuddhithero[3] bhagavato sammāsambuddhassa dassanatthāya āgacchatū ti dūtaṃ pesesi. Thero pi bhagavato sammāsambuddhassa dassanatthāya āgacchatū ti vacanam patikkhipitum buddhagāravavasena avisahataya āgacchī ti.

Porāṇikānam va therānam buddhe gāravam[4] idha
Paṇḍito gāravam buddhe kare pasannacetasā ti.

Nāvam abhirūhitvā thero bhagavato sammāsambuddhassa vandanamāna-pūjāsakkārādīni[5] akāsi. Therassa evam vandanamāna-pūjāsakkārādīni karontass' eva vegena nāvam ānetvā gacchi. Atha Caturangapaccayo evam āha: Idāni bhante tumhākam acariyassa sammāsambuddhassa sāsanam paggaṇhitum yutto ti. Rājā ca amaccehi parivārito paccuggacchi. [6]Nāvāya therassa hatthe gahetvā rājageham ānesi. Dvāram pattakāle yakkho paṭhaviyam nisīditvā theraṃ vandi.

Rājā rājageham patvā theraṃ nānābhojanehi bhojesi. Evañ ca avoca: Ajjatagge bhante tvam asi mam'ācariyo bhagavato va ovādaṃ sirasā paṭiggahetvā anuvattissāmā ti attano pañca putte pi[7] therassa adāsi. Te pañca ku-

[1] Min: °dīpe. [2] A. sakkosāpetvā. [3] B. Sīha°
[4] A. Buddhesu gāravaṃ. [5] B. *corrects to* vandamāna°
[6] Min: *omits* Nāvāya &c. [7] D. hi.

mārā therena saddhiṃ anuvattiṃsu. Thero te pakkosetvā vihāraṃ agamāsi. Antaramagge kappiyapaṭhaviyaṃ pañca parimaṇḍalākārāni likhitvā tesaṃ rājakumārānaṃ dassetvā nivattāpesi. Rājakumārā paṭinivattitvā tam kāraṇaṃ rañño ārocesum. Rājā ca: Tumhākam puññaṃ kārāpanatthāya dassetī ti vatvā tulāvasena[1] tehi rājakumārehi suvaṇṇaṃ samam katvā tena suvaṇṇena mūlam katvā bhagavato dharamānakāle Pasenadi-Kosalarañña kārāpitaṃ candanapaṭibimbam viya visum visum paṭibimbam[2] kārāpesi.

Tesaṃ nidhānaṭṭhanabhūtāni[3] pañca cetiyāni pi Sakko kammavidhāyako hutvā patiṭṭhāpesi. Ettha ca pubbe raññā[4] pasīditvā therassa rājakumārā dinnā mūlaṃ ratanattayassa datvā puna rājakumāre bhujisse kāretukāmatāya thero evam saññam[5] adāsi ti datthabbam.

So ca Sīlabuddhithero[6] Arahantagaṇavamso ti daṭṭhabo. Arimaddananagare yeva Narapatirañño kāle Kassapo nāma thero desacārikam caramāno Pollonkanamakaṃ desam tad avasari. Atha dve mahallakapollonkā[7] manussā there atipasannatāya dve putte upaṭṭhākatthāya niyyādesum.

Pollonkamanussānaṃ atipasannatam paṭicca thero pi Pollonkathero ti vohāriyati. Yadā ca pana so thero Sīhaḷadīpam gantukāmo ahosi tadā Sakko devānam indo vyaggharūpam māpetvā piṭṭhiyā yava mahāsamuddatiraṃ[8] ānesi. Mahāsamuddatiram pana patvā nāvam abhiruhitvā vāṇijehi saddhim tari.

Mahāsamuddamajjhe pana patvā sā nāvā na gacchi[9]. Niccalā va atthāsi. Atha vanijā mantesum: Amhākaṃ nāvāya aḷakkhi pāpajano atthi maññe ti. Evam pana mantetvā salākādānam[10] akamsu. Yāva tatiyam pi therass' eva hatthe salākā pubbe katakammavipākavasena nipati. Idaṃ pana therassa pubbe katakammaṃ. Thero hi tato attabhāvato sattame bhave ekasmim gāme kuḷadārako hutvā kīlaṇatthāya ekam sunakhaṃ nadiyam otāretvā

---

[1] B. thulā° D. kulā. [2] D. *omits*. [3] A. B. nidāna°
[4] A. B. rañño. [5] A. aññaṃ. [6] D. Sīhaḷa°
[7] D. mahāmallaka° [8] S. B. A. °tīrā.
[9] B. gacchati. [10] Min: salākadānaṃ.

udake kilamāpesi. Evaṃ kilamantaṃ sunakhaṃ sayam eva urena uggahetvā tīraṃ ānesī ti. Evaṃ pubbe katakammam vipākavasena therass' eva hatthe salākā nipati. Tadā vāṇijā udakapiṭṭhe khipiṃsu. Atha Sakko devānam indo kumbhīlarūpaṃ māpetvā piṭṭhiyaṃ āropetvā ānesi. Thero Yakkhadīpaṃ patvā andhacakkhukānaṃ[1] yakkhānaṃ mettānubhāvena cakkhuṃ labhāpesi. Yakkhā ca therassa guṇaṃ ñatvā dve yakkhe[2] bhātike adaṃsu. Thero ca Sīhaḷadīpam gantvā Mahācetiyarūpaṃ Lohapāsādarūpaṃ sarīradhātuṃ mahābodhibījāni ca ānetvā paccāgamāsī ti.

Sumedhathero ca Halaṃkassa[3] nāma nagarassa dakkhiṇadisābhāge Muttigāme[4] puratthimāya anudisāya Dinnanāmake[5] vihāre vasi.

Ṭhānassa pana nāmavasena therassā pi Dinnavihāro tveva[6] nāmaṃ ahosi.

So pi thero paṃsukūliko lajjī pesalo sikkhākāmo jhānalābhī arahā yeva. So hi devasikaṃ devasikaṃ aṭṭhanavayojanapamāṇe pādacetiyaṃ gantvā vandi, cetiyaṅganavattañ ca akāsi. Tato āgantvā Muttigāme piṇḍāya cari. Idaṃ therassa nibaddhavattam.

Aparāni pi vatthūni bahūni santi. Sabbāni pana tāni vitthāretvā vattabbāni pi gandhagāravabhayena na vakkhāma. Sabbāni pi hi vuccamānāni ayaṃ Sāsanavaṃsadīpikā atipapañcā bhavissati.

Sammāsambuddhassa hi parinibbānato yāvajjatanā therānam paramparavasena saṃghaṭṭetvā ānayanam ev' ettha adhippetaṃ, yathā vuttāni pana vatthūni adhunā abhiññālābhīnaṃ puggalānaṃ akhettabhāvena[7] pasaṅgañāṇapaṭibāhaṇatthaṃ Arimaddananagare ca bahunnaṃ abhiññālābhīnam puggalānaṃ nivāsaṭṭhānatādassanatthaṃ vuttāni. Vuttaṃ c'etaṃ Bhikkhunīkhandhakaṭṭhakathāyaṃ:

---

[1] D. °cakkhunaṃ. [2] A. B. yakkhā D. yakkha.
[3] B. Halaṃkissa. [4] Min: Mratti° S. Mutti°
[5] B. Dinnanāmike A. Dvinnanāmake.
[6] A. pi vihāro teva — (*omits* Dinna).
[7] B. *corrects from* acettha bhāvena *to* abhāvena.

Paṭisambhidāpattehi vassasahassaṃ sukkhavipassakehi vassasahassaṃ anāgāmīhi vassasahassaṃ sakadāgāmīhi vassasahassaṃ sotāpannehi vassasahassan ti evaṃ pañca vassasahassāni paṭivedhadhammo ṭhassatī ti.

Dīghanikāyaṭṭhakathāyam pana Saṃyuttanikāyaṭṭhakathāyañ ca: Paṭisambhidāpattehi vassasahassaṃ chaḷābhiññehi vassasahassaṃ tevijjehi vassasahassam sukkhavipassakehi vassasahassaṃ pātimokkhena vassasahassan ti vuttaṃ.

Aṅguttaranikāyaṭṭhakathāyaṃ pana Vibhaṅgaṭṭhakathāyañ ca:

Buddhānaṃ parinibbānato vassasahassam eva paṭisambhidā nibbattetum sakkonti. Tato paraṃ cha abhiññā tato pi asakkontā tisso vijja nibbattiṃsu. Gacchante kale tā pi nibbattetuṃ asakkontā sukkhavipassakā honti. Eten' eva nayena anāgāmino sakadāgāmino sotāpannā ti vuttaṃ. Evaṃ nānānayehi Aṭṭhakathā pi āgatattā adhunā loke ariyapuggalā bhavitum na sakkā ti na vattabbaṃ.

Ariyānām eva khettassa adhunā pi sambhavato sace āraddhavipassako bhaveyya so arahā bhavituṃ sakkā yevā ti niṭṭham ettha gantabbaṃ.

Aṭṭhakathāsu pana nānābhāṇakatherānam nānāvādavasena vuttan ti daṭṭhabbam. Ettaken' eva pana nānākārena vādo bhinno pi sāsanam na bhijjati yeva sāsanassa abhinnaṃ yeva hi ettha pamāṇan ti.

Evaṃ Marammamaṇḍale Arimaddananagare anekehi arahantasatehi sāsanaṃ vijjotati. Bhagavato pana parinibbānato tiṃsādhikānaṃ navavassasatānam[1] upari Marammaraṭṭhe Sañ-Lañ-kroṃ[2] nāmena raññā samakālavasena Sīhaḷadīpe rajjam pattassa Mahānāmarañño kāle Buddhaghosa-Buddhadattatherehi pabhuti te te mahātherā te te gandhe akaṃsu.

Tato pacchā sati-samādhipaññāmaddavavasena[3] sukhāvabodhanatthaṃ ṭīkāyo akaṃsu. Arimaddananagare

---

[1] so B. *All other MSS.* tiṃsādhikānaṃ navutivassānam.
[2] D. Sa-nā-la-ñā-kro-ñā. [3] A. D. B. °manda°

jinacakke sattatādhike[1] cha sate sahasse ca sampatte tiṇṇaṃ piṭakānam mūlabhūtesu saddanayesu sotārānaṃ chekatāya[2] mahāsamudde viya Ānando nāma mahāmaccho tīsu piṭakesu sāṭṭhakathesu viloḷetvā Aggavamso nāma thero Saddanītipakaraṇaṃ akāsi. Arimaddananagare hi Uttarājīvatherādīnam Sīhaḷadīpam gamanato pubbe yeva tayo mahātherā pariyattivisāradā Mahā-Aggapaṇḍito, tassa saddhivihāriko Dutiya-Aggapaṇḍito, tassa bhāgineyyo Tatiya-Aggapaṇḍito ti. Tatiya-Aggapaṇḍito pana Aggavaṃso ti pi vohārīyati.

Tasmiñ ca kāle Arimaddananagaravāsino saddakovidā bahavo santi ti yāva Laṅkādīpā kittighoso patthari.

Tasmā Sīhaḷadīpikā saddakovidā vīmaṃsetukāmā hutvā Arimaddananagaram agamaṃsu. Tadā Arimaddananagaravāsino bhikkhū Saddinītipakaraṇam dassesum.

Sīhaḷadīpikā ca tam disvā upadhārentā saddavisaye ayam gandho viya Sīhaḷadīpe gandho natthi. Imasmim pakaraṇe āgatavinicchayam pi sakalam na jānimhā ti nānāpakārehi thomesum ti. Yāvajjatanā kathāmaggo na upacchinno ti.

Arimaddananagare Sīhaḷadīpaṃ gantvā paccāgato Chapado nāma Saddhammajotipālathero saddanaye chekatāya Suttaniddesaṃ akāsi. Paramatthadhamme ca chekatāya Saṃkhepavaṇṇanam nāma Cāradīpakañ[3] ca Vinaye chekatāya Vinayagūḷhatthadīpaniṃ Sīmālaṃkārañ ca akāsi. Attano katānam gandhānaṃ nigame Saddhammajotipālo ti mulanāmena vuttaṃ. Kusimanagare pana Chapadagāme jātattā ṭhānassa nāmena Chapado ti pākaṭo. Kukhaṇanagare pana Chapado ti vohārito pi eko thero atthi. So alajjī dussīlo. Ekacce pana nāma sāmaññalesamattena pattalaṅkaṃ sīlavantam pesalaṃ sikkhākāmam Chapadatheraṃ alajji-dussīlabhāvena upavadanti[4] yathā nāma sāmaññalesamattena Mallaputtam āyasmantaṃ Dabbaṃ asamācārenā ti. Arimaddananagare yeva Alom-cañ-ñu[5]

---

[1] so A. *All other MSS.* sattanavasādike.
[2] B. chetattāya. [3] B. *corrects to* Sāradīpakañ.
[4] A. uvadanti. [5] B. Aloñ-cañ-su A. Aloñ-cañ-tu.

nāmakassa rañño kāle Mahā-Vimalabuddhithero Cūḷa-Vimalabuddhithero ti dve therā pariyattivisāradā ahesum. Tesu Mahā-Vimalabuddhithero Kaccāyanassa saṃvaṇṇanam Nyāsagandham akāsi.

Keci pana Sīhaladīpavāsī Vimalabuddhithero tam akāsī ti vadanti. Cūḷa-Vimalabuddhithero pana Vuttodayassa porāṇaṭīkaṃ akāsi.

Chandosāratthavikāsiniṃ Saddhammañāṇathero akāsi. Vacanatthajotim pana Vepullathero [1] akāsi. Nyāsagandhassa porāṇaṭīkaṃ Narapatirañño kāle eko amacco akāsi. So hi rañño ekam orodhaṃ paṭicca jātaṃ ekaṃ dhītaram disvā vānaro viya lepe laggito paṭibaddhacitto [2] hutvā laggi.

Tam attham jānitvā rājā evam āha:

Sace etam iccheyyasi ekam gandham paripuṇṇavinicchayam gūḷhattham karohi. Sace tvam tādisaṃ gandham kātum sakkuneyyāsi etam labhissasī ti. Atha so Nyāsassa saṃvaṇṇanaṃ porāṇaṭīkam akāsi.

Tato paṭṭhāya hināya vattitvā dhītaram datvā rajjuggahāmaccaṭṭhāne [3] ṭhapesi yam Marammavohārena Saṃbyañ [4] iti vuccati. Tena pana katattā so pi gandho tam nāmena vuccati. Karikam tassā ca saṃvaṇṇanaṃ Chattaguhindassa [5] nāma rañño kāle Dhammasenāpatithero akāsi. Tena kira kārāpite Nandaguhāya samīpe Nandavihāre nisīditvā akāsi. Tasmiñ ca kāle Gandhamadanapabbate Nandamūlaguhato [6] arahantā āgantvā tasmim vihāre vassam upagacchimsu. tesaṃ sammukhe katattā te ca gandhā paṇḍitehi sārato paccetabbā ti ācariyā vadanti. Vācavācakaṃ pana [7] Dhammadassī nāma sāmaṇero akāsi. Saddatthabhedacintam pana Arimaddananagarasamīpe ṭhitassa Khanitthipādapabbatassa [8] samīpe ekasmim gāme vasanto Saddhammasiri nāma thero akāsi. So yeva thero Bṛīhajaṃ nāma vedasatthaṃ pi Marammabhāsāya parivattesi.

---

[1] B. Vephulla° [2] S. °bandha° [3] A. rajjuggāmacca°
[4] B. Saṃ-pyam. [5] B. Chattaruhindassa.
[6] A. Nandagūhato B. Nandaguhato.
[7] A. Vāccavāccakam. [8] B. Khanitti°

Ekakkharakosam pana Saddhammakittitthero akāsi. So hi kaliyuge sattāsītādhike aṭṭhasate sampatte micchādiṭṭhikānaṃ Jalumasaññitānaṃ[1] kulānaṃ bhayena sakale pi Tambadīparaṭṭhe sāsanobhāso milāyati.

Bahūni pi potthakāni aggibhayena nassesuṃ[2]. Tadā taṃ pavattiṃ passitvā[3] sace pariyattidhammo vinasseyya paṭipattidhammo pi nassissati paṭipattidhamme nassante kuto paṭivedhadhammo bhavissatī ti saṃvegaṃ āpajjitvā imaṃ gandhaṃ akāsī ti taṭṭīkāyaṃ[4] vuttam.

Mukhamattasāram Sāgarathero akāsi.

Kaliyuge ekāsītādhike pañcasate sampatte ekaṃ daharaputtaṃ kālaṃ katam paṭicca 'saṃvegaṃ āpajjitvā paccekabuddhattaṃ patthayantassa Jeyyasiṃkha-nāmakassa[5] rañño putto Kyacvā[6] nāmako rājā rajjaṃ kāresi.

Dhammarājā ti pi nāma lañchaṃ paṭigganhi. Tīsu pana piṭakesu yathābhūtaṃ vijānakatāya Marammavohārena Kyaccā ti vohārīyati. So ca kira rājā pāḷi-aṭṭhakathāṭīkā-gandhantaresu atichekatāya piṭakattaye sākacchamattam pi kātuṃ samattho nāma natthī ti uggahitatipiṭako hutvā bhikkhusaṃghānaṃ[7] pi divase divase sattahi vārehi gandhaṃ vāceti[8].

Khaṇitthipādapabbatassa samīpe pi ekaṃ taḷākaṃ kārāpetvā tattha rājāgāraṃ kārāpetvā tattha nisīditvā gandhaṃ vāceti. Sabbāni pana rājūnaṃ kiccāni puttass' eva uparājassa niyyādesi. Gandhaṃ ugganhantānaṃ orodhānam atthāya saṃkhepato Saddabindun nāma pakaraṇaṃ Paramatthabinduñ ca nāma pakaraṇam akāsi. Tassa hi cittaṃ pariyattiyaṃ yeva rammati. Aññam pana rājakiccaṃ suṇitum pi na icchi. Anuruddharājā anāgate ahaṃ rājā bhaveyyāmi tadā yeva imāni tāḷibījāni uṭṭhahantū ti adhiṭṭhahitvā ropesi. Tāni tassa rañño kāle uṭṭhahiṃsu[9]. Ten' eva Anuruddharājā yev' ayan ti raṭṭhavāsino sañjāniṃsu. Sammutirājā hi Anuruddharājā Kyacvā rājā ti ime tayo ekasantānā ti vadanti.

---

[1] S. *corr. from* Jalunāma° D. Jalabhutisatānaṃ.
[2] S. nassāsuṃ. [3] A. pattitvā. [4] A. taṃ ṭīkāyaṃ.
[5] B. Jeyyasikhī° [6] A. Kyac-cā. [7] A. °saṃghaṃ.
[8] A. vācesi. [9] B. vuṭṭha°

So rājā ekam pi cetiyaṃ akāsi na taṃ niṭṭhaṃ agamāsi pariyattiyaṃ yeva paricārakattā ti Rājavaṃse āgataṃ. Lokasammutivasena kakkhaladine[1] iṭṭhakāni kārāpetvā tasmiṃ yeva dine bhūmisamaṃ katvā[2] tasmiṃ yeva dine aññam pi sabbaṃ kārāpesi. Tena Marammavohārena Pra-staḥ[3] cetiyan ti yāvajjatanā pākaṭaṃ.

Tassa rañño ekā dhītā Vibhatyatthaṃ nāma gandham akāsī ti.

Pubbe kira Arimaddananagare uggahadhāraṇādivasena[4] sāsanam ativiya virūḷham āpajji. Arimaddananagare yeva hi eko vuḍḍhapabbajito[5] bhikkhu gandhaṃ likhitum silālekhanadaṇḍena icchanto rājagehaṃ pāvisi. Rājā: Kena āgato 'sī ti pucchi. Gandhaṃ likhituṃ silālekhanadaṇḍena icchanto āgato 'mhī ti.

Evam mahallako tvaṃ[6] gandhaṃ mahussāhena pariyāpuṇanto pi gandhesu chekassa okāsaṃ na passāmi; sace hi musalo aṅkuraṃ uṭṭhāpetvā rūheyya[7], evam sati tvaṃ gandhesu chekatam āpajjeyyāsī ti āha. Tato pacchā vihāram gantvā devasikam devasikaṃ ekadantakaṭṭhapamāṇamattam lekhanaṃ uggahetvā Kaccāyana-Abhidhammatthasaṃgahapakaraṇam ādim katvā ācariyassa santike ugganhi.

So aciren' eva gandhesu chekatam patvā musale jamburukkhaṅkuraṃ bandhitvā ussāpetvā rājagehaṃ pāvisi. Atha taṃ rājā pucchi: Kena āgato 'sī ti. Ayaṃ mahārāja musalo aṅkuraṃ uṭṭhāpetvā rūhatī ti ācikkhituṃ āgato 'mhī ti vutte. Rājā etassa gandhesu chekatam patto 'mhī ti vuttam hotī ti jānāsi. Tam saccaṃ vā alikaṃ vā ti vīmaṃsanatthāya mahātherānaṃ santikam pahiṇi. Mahātherā pi gūḷhaṭṭhānaṃ gūḷhaṭṭhānaṃ pucchiṃsu. So pi pucchitaṃ pucchitam vyākāsi. Atha so bhikkhu mahāthere evam āha: Tumhe bhante maṃ bahu pucchatha. Aham pi tumhe pucchituṃ icchāmi; okāsaṃ dethā ti yācitvā aññasamānacetasikan ti ettha aññasaddassa avadhyapekkhattā

[1] B. kakaḷadine. [2] B. *omits* bhūmi samaṃ katvā.
[3] A. Bra-staḥ B. Pra-sta. [4] A. ugganha°
[5] B. vuḍḍa° [6] A. taṃ. [7] Min: ruheyya.

avadhipadaṃ uddharitvā[1] dassethā ti pucchi. Mahātherā pi pubbe amanasikatattā sīghaṃ vissajjituṃ[2] na sakkhiṃsu. Rājā tam atthaṃ sutvā tuṭṭhacitto hutvā Disāpāmokkhanāmena ācariyaṭṭhāne ṭhapesi. So pana bhikkhu agandhakārako pi gandhakārako viya pacchimānaṃ janatānaṃ dinnopadesavasena upakāraṃ katvā sāsane uppajjī ti.

Honti c'ettha:

Ahaṃ mahallako homi duppañño pariyattikaṃ,
Uggahaṃ mahussāhena[3] na sakkhissāmi jānituṃ.

Evañ ca nātimaññeyya nāpposukkatam āpajje,
Saddhamme chekakāmo ussāhaṃ va kare poso.

Vuḍḍhapabbajito bhikkhu mahallako pi[4] duppañño
Āpajji chekataṃ dhamme; tam apekkhantu[5] sotāro ti.

Pubbe kira Arimaddananagare mātugāmā pi gandham ugganhiṃsu yebhuyyena uggahadhāraṇādivasena pariyattisāsanaṃ paggahesum. Mātugāmā hi aññamaññam passantā: tumhe kittakaṃ gandham uggaṇhatha kittakam gandhaṃ vācuggataṃ karothā ti pucchanti[6]. Eko kira mātugāmo ekam mātugāmam pucchi: Tvaṃ idāni kittakaṃ gandhaṃ vācuggataṃ karosi ti? Aham pana idāni daharaputtehi palibodhattā byākulam patvā bahum gandham vācuggataṃ kātuṃ na sakka, samantā Maha-paṭṭhāne pana kusalattikamattam va vācuggataṃ karomī ti āhā ti.

Idaṃ pi Arimaddananagaravāsīnaṃ mātugāmānaṃ pi pariyattuggahaṇe ekaṃ vatthu[7].

Ekam kira bhikkhuṃ piṇḍāya carantaṃ ekā dvādasavassikā dahariṭṭhi[8] pucchi: Kin nāmo 'si tvam bhante ti. Khemā nām' ahan ti.

Kathaṃ ti bhante pumā va samāno iṭṭhiliṅgena nāmaṃ akāsī ti āha.

[1] B. uttaritva, [2] A. B. vissajjetum.
[3] B. pucchissanti A. pucchiṃsū ti. [4] S. manu°
[5] A. ti. [6] D. lakkhantu. [7] B. vatthū A. vatthuṃ.
[8] A. B. °itthi.

Atha anto gehe nisinnā mātā sutvā dhītaraṃ āha: Tvaṃ rājādigaṇassa lakkhaṇaṃ na jānāsī ti. Āma jānāmi, ayaṃ pana khemasaddo na rājādiganapakkhaṃ bhajatī ti. Atha mātā evam āha: Ayam pana khemasaddo ekadesen' eva rājādigaṇapakkhaṃ bhajati ti. Ayaṃ pan' ettha dhītu adhippāyo: Na rājādisaddo kadāci rājo ti paccattavacanavasena[1] okāranto dissati. Vinā devarājo ti ādisamāsavisayaṃ; khemasaddo pana katthaci khemo ti ca khaman ti ca liṅgantaravasena rūpantaram dissati. Ten' eva khemasaddo na rajādigaṇo ti veditabbo ti.

Ayam pana mātu adhippāyo: Khemasaddo abhidheyyaliṅgattā tiliṅgiko, yadā pana saññāsaddadhikāre paccattavacanavasena khemā ti akāranto dissati tada ekadesena khemasaddo rājādiganapakkham bhajati ti.

Idaṃ pi ekam vatthu.

Arimaddananagare kira ekassa kuṭumbikassa eko putto dve dhītaro ahesum. Ekasmiṃ ca kāle ghammābhibhūtatta gehassa uparitale nahāyitvā nisīdi. Atha ekā dāsī gehassa heṭṭhā ṭhatvā kiñci kammam karonti tassa kuṭumbikassa guyhaṭṭhānam olokesi. Taṃ attham jānitvā kuṭumbiko sa kham olokesī ti ekaṃ vakyam bandhitvā puttassa dassesi. Imassa atthayojanam karohi ti. Atha putto atthayojanam akāsi: Sakham rukkhasākhaṃ olokesi udikkhati ti. Atha pacchā ekāya dhituya dassesi. Imassa atthayojanam karohi ti. Sā pi atthayojanam akāsi: Sa sunakho khaṃ akāsam olokesi udikkhati ti. Atha pacchā ekāya dhituyā dassesi: Imassa atthayojanaṃ karohi ti. Sā pi atthayojanam akāsi: Sā itthi kham[2] aṅgajatam olokesi mukham uddhaṃ katvā lokesī ti.

Idam pi ekam vatthu.

Eko kira sāmaṇero Ratanapuravāsī Arimaddananagare mātugāmā pi saddanayesu atikovidā ti sutvā ahaṃ tattha gantvā jānissāmi ti Arimaddananagaraṃ gato. Atha antaramagge Arimaddananagarassa samīpe ekaṃ dahariṭṭhiṃ kappāsavatthuṃ rakkhitvā nisinnaṃ passi. Atha sāmaṇero

[1] A. paccattha°
[2] A. B. itthikam.

tassā santikaṃ maggapucchanatthāya gacchi. Atha daharitthī sāmaṇeraṃ pucchi: kuto āgato 'sī ti[1].

Sāmaṇero āha: Ratanapurato ahaṃ āgacchatī ti. Kuhiṃ gato 'sī ti vutte Arimaddananagaraṃ gacchatī ti āha. Atha daharitthī evam āha: Tvaṃ bhante saddayogavinicchayaṃ anupadhāretvā kathesi. Amhayogaṭṭhānehi tvaṃ nāmayogasaddena yojetvā kathesi. Nanu paṇḍitānam vacanena nāma paripuṇṇatthena aviruddhasaddanayena puṇṇindusaṃkāsena bhavitabban ti.

Atha sāmaṇero: Khettavatthūni rakkhanti duggatā[2] daharitthī pi tāva[3] saddanayakovidā hoti. Kimaṅga pana bhogasampannā mahallakitthiyo ti lajjitvā tato yeva paṭinivattitvā paccāgamāsī ti.

Idam Marammamaṇḍale Tambadīparaṭṭhe Arimaddananagare theraparamparavasena sāsanassa patiṭṭhānam.

Idāni Marammamaṇḍale yeva Jeyyavaḍḍhanaraṭṭhe Ketumatīnagare Sāsanavaṃsaṃ vakkhāmi.

Kaliyuge hi dvisattatādhike aṭṭhavassasate[4] sampatte Jeyyavaḍḍhanaraṭṭhe Ketumatīnagare Mahāsirijeyyasūro nāma rājā rajjam kāresi. Ekaṃ atichekaṃ Devanāganāmakaṃ[5] ekaṃ hatthiṃ nissāya vijitam[6] vitthāram akāsi. Tassa pana rañño kāle kaliyuge dvinavutādhike aṭṭhavassasate sampatte Mahāparakkamo nāma thero Sīhaḷadīpato nāvāya āgantvā Ketumatī nāma nagaraṃ sampatto. Rājā ca Dvārāvatīnagarassa dakkhiṇadisābhāge Mahāvihāram kārāpetvā tassa ādāsi niccabhattam pi, tasmiñ ca vihāre sīmaṃ sammannitvā[7] tissaṃ sīmāyam tulāvasena attanā samaṃ katvā lohamayabuddhapaṭibimbaṃ kārāpesi. Tañ ca buddhapaṭibimbaṃ sabbattha[8] Laṅkādīpan ti nāmena pākaṭaṃ ahosi. Tassa rañño kāle surāmerayasikkhāpadaṃ paṭicca vivādo ahosi. Kathaṃ? Bījato paṭṭhāyā ti sambhāre paṭiyādetvā cāṭiyam pakkhittakālato

[1] A. kuto māgato si. [2] A. duggahā. [3] B. jinā va.
[4] *MSS.* °sahasse. [5] A. Devanāgarāmakaṃ.
[6] A. B. vijituṃ. [7] A. sammannetvā.
[8] D. sampattakā S. *corrects from* sampatta.

paṭṭhāya tālanālikerādīnaṃ puppharaso pupphato galitābhinavakālato paṭṭhāya ca na pātabbo ti Kaṃkhavitaraṇiṭīkādīsu vuttavacane adhippāyaṃ vipallāsato gahetvā tālanālikerādīnaṃ raso galitābhinavato paṭṭhāya pivituṃ na vaṭṭatī ti ekacce vadanti. Ekacce pana evaṃ vadanti: Tālanālikerādīnaṃ raso galitābhinavakāle pivituṃ vaṭṭatī ti.

Tattha pubbapakkhe ācariyānaṃ ayam adhippāyo.

Bījato paṭṭhāyā ti ettha sambhāre paṭiyādetvā cāṭiyam pakkhittakālato paṭṭhāya na pātabbo; talanālikerādīnaṃ puppharaso ca galitābhinavakālato yeva na pātabbo ti.

Ayam pana aparapakkhe ācariyānam adhippāyo.

Bījato paṭṭhāyā ti ettha sambhāre paṭiyādetvā cāṭiyaṃ pakkhittakālato paṭṭhāya na pātabbo. Tālanālikerādīnaṃ sambhārehi paṭiyādito puppharaso pupphato galitabhinavakālato na pātabbo ti.

Evaṃ tālanālikerādīnaṃ raso galitabhinavakālato paṭṭhāya patuṃ vaṭṭatı na vaṭṭatī ti vivādaṃ karontānam majjhe nisīditvā sampattalaṅko Mahāparakkamathero tādiso pivitum vaṭṭatī ti vinicchindi. Surāvinicchayañ ca nāma gandham akāsi. Evam Ketumatınagaraṃ māpentaṃ Mahasirijeyyasuram nāma rājānaṃ nissāya Ketumatıyam sāsanaṃ patıṭṭhahi.

Idam Marammamaṇḍale yeva Ketumatīnagare sāsanassa patiṭṭhānam.

Idāni Marammamaṇḍale Tambadīparaṭṭhe yeva Khandhapurasāsanavamsam vakkhāmi.

Kaliyuge hi catusaṭṭhādhike chavassasate tayo bhātikā Kittitaranāmakam rājānaṃ rajjato cāvetvā Khandhapuranagare rajjaṃ kāresuṃ.

Tada Kittitaranāmakassa rañño ekaputto Cīnaraṭṭhindarājānaṃ yācitvā bahūhi senaṅgehi Khandhapuranagaraṃ samparivāretvā aṭṭhāsi. Atha tısu piṭakesu chekaṃ ekaṃ mahātheraṃ pakkosetvā mantesuṃ. Thero evam āha: Janapadāyattam idaṃ kammaṃ samaṇānaṃ na kappati vicāretuṃ. Aham pi samaṇo, nāṭakehi pana saddhiṃ mantethā ti. Atha nāṭake pakkosāpetvā[1] mantesuṃ. Nāṭakā pi:

[1] B. pakkosetvā.

Sace kāraṇam natthi, evaṃ sati phalaṃ na bhaveyya[1]
Sace pūti natthi, makkhikā na sannipateyyun ti.

Gītaṃ gāyitvā udake kīḷanti. Atha te ca tayo bhātikā taṃ sutvā Kittitaranāmakam[2] rājānam bandhanāgārato gahetvā māretvā idāni[3] rajje ṭhapayissāmā ti cintetvā tumhe gacchatha ayam tassa sīso[4] idāni esa paralokaṃ gato ti sīsaṃ dassesuṃ. Atha Cīnaraṭṭhasenāyo pi: idāni rājavaṃsiko natthi, tena hi yujjhituṃ na icchāma yaṃ rajje ṭhapayissāmā ti katvā mayaṃ āgatā idāni so natthī ti vatvā nivattetvā agamaṃsu.

So ca thero nāṭakehi saddhim mantethā ti ettakam eva vuttatta bhikkhubhāvato na mocetī ti daṭṭhabbam. Vuttaṃ c'etam:

Pariyāyo ca āṇatti tatiye dutiye pana
Āṇatti ye ca sesesu[5] dvayam etam na labbhatī ti.

Tasmim pana Khandhapure Arimaddananagare Arahantagaṇavaṃsikā Chapadagaṇavamsikā Ānandagaṇavaṃsikā ca therā bahavo vasanti, tehi pana katagandho nāma koci natthī ti.

Idam Khandhapure sāsanassa patiṭṭhānaṃ.

Idāni Marammamaṇḍale Tambadīparaṭṭhe Vijayapure Sāsanavamsaṃ vakkhāmi.

Kaliyuge hi catusattatādhike chavassasate Sīhasūro nāma rājā Vijayapuraṃ māpesi. Tato pacchā dvīsu samvaccharesu atikkantesu Camuṇṇadiyaṃ mahāsetibham[6] ekam labhitvā Ekasetibhindo ti tassa nāmam pākaṭam ahosi.

Tassa rañño kāle Vijayapure sīlavantā lajjī pesalā bhikkhu bahavo natthi. Arimaddananagarato Anuruddharājakāle rājabhayena nilīyitvā avasesā samanakuttakā yeva bahavo atthi. Pacchā Cūḷa-Arahantathera-Dibbacakkhutherānaṃ āgatakāle yeva lajjī pesalā bhikkhū balavantā hutvā gaṇaṃ vaḍḍhāpesuṃ. Rājā ca Dibbacakkhutheram

[1] B. abhaveyya. [2] A. Kittihara° B. Kittitaru°
[3] A. *adds* yaṃ. [4] A. sisso. [5] A. pesesuṃ.
[6] A. mata°

antepuraṃ pavesetvā devasikaṃ devasikaṃ piṇḍapātena bhojesi. Anuruddharaññā tambūlamañjūsāyaṃ ṭhapetvā pūjitā satta dhātuyo labhitvā tāsaṃ pañca dhātuyo Canaḥkhum cetiye nidhānaṃ[1] akāsi, avasesā pana dve dhātuyo Puññassa nāma amaccassa pūjanatthāya niyyādesi. So ca amacco Jeyyapure Puññacetiye nidhānaṃ akāsi.

Tadā ca kira samaṇakuttakā gahaṭṭhā viya rājarājamahāmattānam santike upaṭṭhānam akaṃsu. Kaliyuge catuasītādhike chavassasate sampatte Sīhasuraraññe jeṭṭhaputto Ujano nāma rājā rajjaṃ kāresi. So pana Avapaṃkyoḥnāmake[2] dese campakakaṭṭhamaye sattatisatta vihāre[3] kārāpesi. Dvivassādhike sattavasse sate kāle te vihārā niṭṭham agamaṃsu. Tesu vihāresu[4] Campakaṃ nāma padhānavihāram amaccaputtassa Sudhammamahāsamītherassa adāsi. So pana thero Arimaddananagare Arahantatherassa vaṃsiko ti daṭṭhabbo. Jetavanaṃ nāma parivāravihāraṃ pana sakalavinayapiṭakam vācuggataṃ karontassa Guṇārāmatherassa[5] adāsi. So pana thero Arimaddananagare yeva Ānandatherassa vaṃsiko.

Kulavihāram nāma parivāravihāram Ādiccaraṃsino nāma therassa adāsi. So pi Ānandatherassa vaṃsiko yeva.

Suvaṇṇavihāraṃ nāma parivāravihāram Sudhammālaṃkārassa nāma therassa adāsi. So pi Anandatheravaṃsiko yeva.

Nīcageham nāma parivāravihāram Varapattassa nāma therassa adāsi. So pana Sudhammamahāsāmītherassa antevāsiko.

Dakkhinakoṭim nāma parivāravihāram Siripuññavāsino nāma therassa adāsi. So pi Sudhammamahāsāmītherassa antevāsiko ti.

Tesam vihārānaṃ āsannaṭṭhāne[6] rājā sayam eva hatthena

[1] A. B. nidānam. [2] A. B. Avapaṃkyā°
[3] B. campakakaṭṭhamaye sattavihāre. D. campa°
[4] D. sattavihāre A. Dhammakakattha° S. *corr.* A. vihāre ca.
[5] A. B. Gaṇārāma° [6] A. āsannāsaṭṭhāne.

gahetvā mahābodhirukkhaṃ ropesi. Tesaṃ vihārānaṃ paṭijagganatthāya bahūni pi khettavatthūni adāsi ārāmagopakakulāni ca.

Tesaṃ pana therānam Sudhammapura-Arimaddanapurabhikkhuvaṃsikattā lajjipesalatā viññātabbā; ten' eva Vijayapure sāsanaṃ ativiya parisuddhaṃ ahosī ti daṭṭhabbaṃ.

Tesam pi sissaparamparā anekasahassapamāṇā ahesum. Evaṃ lajjipesalānam yeva bhikkhūnaṃ santikā keci saddhivihārikā Kīṭāgirimhi Assaji-Punabbasukā viya alajjī dussīlā uppajjimsu seyyathā pi nāma madhurambarukkhato ambilaphalan ti.

Te pana bahu-anācāraṃ carimsu yeva. Idam pana tesaṃ mūla-uppatti-dassanam.

Rājā hi tadā tesaṃ vihārānaṃ paṭijagganatthāya bahūni khettavatthūni adāsi. Tesu khettavatthūsu balivicāraṇatthāya[1] Sudhammamahāsāmīthero ekacce bhikkhū ārakkhaṇaṭṭhāne ṭhapesi. Ārakkhanabhikkhū pana dhammanulomavasena kassakānam ovādāpesi. Khettavatthusāmibhagam pi paṭiggaṇhāpesi. Tasmiñ ca kāle khettavatthūni paṭicca bhikkhū vivādaṃ akaṃsu. Atha taṃ vivādaṃ sutvā sāsanadharathero[2] ca dve parakkamatherā ca tato nikkhamiṃsu.

Nikkhamitvā sāsanadharathero Khaṇitthipādapabbate nisīdi. Dve parakkamatherā ca Ca-kri-ṅaḥ-pabbatakandare[3] nisīdimsu[4]. Tesaṃ hi nivāsaṭṭhānaṃ[5] yāvajjatanā Parakkamaṭhānan ti pākaṭam ahosi. Te pana therā ekacārā ti vohāriṃsu. Avasesā pana bhikkhū gāmavāsī bahucārā ti vohārimsu[6]. Tato paṭṭhāya araññavāsi-gāmavāsivasena visuṃ gaṇā ahesun ti[7] vihārassa dinnānaṃ khettavatthūnam balipaṭiggāhakabhikkhūnaṃ[8] pi saṃghajātisamaññā ahosi.

[1] D. balīhi cāraṇatthāya.
[2] A. sāsanavaratthero S. *corr.* °vara°
[3] D. Ki-ku-ṅāḥ A. Cam-kri-ṅaḥ B. Ca-cī-kri-ṅaḥ.
[4] D. *adds* tesaṃ hi nisīdiṃsu.
[5] B. nivāsaṭṭhānatthā D. *adds* ti.
[6] A. vohāresuṃ.
[7] B. gaṇā honti D. honti.
[8] Min: °gāhana°

Kaliyuge catuvassādhike sattasate Ujanassa rañño dharamānass' eva kaniṭṭhabhātiko Kyocvā[1] nāma rājakumāro rajjaṃ gaṇhi. Ayam pana tassa atthuppatti. Ujano nāma rājā: Tvaṃ Samuddamajjhaṃ nāma gāmaṃ gantvā tattha nisīditvā tatr' uppādaṃ baliṃ[2] bhuñjāhī ti niyyādesi. So pana rājakumāro luddakammesu[3] yeva abhiramanasīlo[4] ekasmiṃ samaye migavam gantvā paccāgatakāle[5] rattiyaṃ supinaṃ passi. Sakko devanam indo āgantvā: Uposathasīlam samādiyāhi; evaṃ sati aciren' eva setibhe labhissasī[6] ti vatvā Tavatimsabhavanaṃ puna gato ti.

So ca rajakumāro tato paṭṭhāya uposathasīlaṃ samādiyi[7]. Pacchā kale pi attano hatthe gūthena kilinnaṃ bhavatī ti puna supinam passi. So aciren' eva pañca setibhe labhi. Atha eko amacco gantva rañño tam attham ārocesi. Rājā tuṭṭhacitto hutvā: Mama kira bhonto kaniṭṭhabhātiko pañca setibhe labhī ti rājapurisānaṃ majjhe saṃvannesi. Amacco puna rājakumārassa santikaṃ gantvā[8] tam attham ārocesi. Rajakumāro pi: Mama bhātiko rajā akathitapubbavācapeyyaṃ[9] vadatı ti ārādhayitvā puna gantvā tam attham rañño ārocapesi. Rājā pi tath' eva vadatī ti tam sutva rājakumaro bhīyo pasīdi. Kasmā pana Ujano rājā Kittitaran nāma rājakumaraṃ[10] kaniṭṭhavohārena na vadatī ti? Ekasetibhindo hi rājā aparassa rañño devim gabbhiniṃ ānetvā aggamahesiṭṭhane ṭhapesi. Thapetvā aciren' eva Ujanaṃ vijāyi. Ten' eva na[11] Ujano Ekasetibhindassa putto, Kittitaro nāma rājakumāro yeva Ekasetibhindassa putto; tasmā taṃ kāraṇaṃ paṭicca so tam kaniṭṭhavohāreṇa na vadatī ti. Kaniṭṭho pañca setibhe labhatı ti sutvā rājā bhāyitvā kaniṭṭhassa rajjaṃ upanīyādesi. Rājā rājagehassa pacchimadvarena nikkhami. Kaniṭṭho purimadvārena pāvisi. Pañcannaṃ

[1] A. Kyoccā B. Kyochvā. [2] B. uppādabaliṃ.
[3] A. buddhakammesu Min: luddha° [4] D. sīgalā.
[5] Min: pacchā gata° [6] labhissatī ti. [7] D. °dāyi.
[8] D. gaṇhi. [9] B. vā jappeyyaṃ.
[10] Min: Kittitaraṃ Māna rāja° [11] S. *omits*.

pana setibhānam laddhattā Pañcasetibhindo ti pākaṭo. Mūlanāmaṃ pan' assa Sīhasūro ti daṭṭhabbaṃ. Tassa rañño kāle bahū alajjino gāmasāmantavihāre vasitvā anekavidhaṃ anācāraṃ cariṃsu. Sudhammapura-Arimaddanato paramparavasena āgatā bhikkhū pi bahū lajjino sikkhākāmā santi.

Atha tassa rañño bhattaṃ paribhuñjanakāle eko samaṇakuṭṭako aṭṭha parikkhāre gahetvā āgantvā rañño sammukhe aṭṭhāsi. Kim atthāya āgato 'si ti pucchite pi piṇḍapātatthāya āgato 'mhi ti āha. Atha rājā sayaṃ bhuñjissāmī ti ārabhitvā atipasannatāya pana suvaṇṇapātiyā paṭiyāditam sakalam bhattaṃ adāsi. Atha rājā evaṃ cintesi: Ayam bhikkhu piṇḍapātatthāya upamajjhantikaṃ yeva āgantvā aṭṭhāsi. Na so puthujjanabhikkhu; atha kho abhiññālābhī arahā bhaveyya mama puññatthāya āgato bhaveyya maṃ anukampam upādāyā ti.

Evam pana cintetvā ekaṃ rājapurisam āṇāpesi tassa pacchā anugantvā oloketuṃ. So pana samaṇakuttako sayam alajjibhutattā vā attano bhariyā paccuggantvā pattam gaṇhi. Tam disvā[1] rājapuriso rañño santikaṃ gantvā paṭhamam eva evaṃ cintesi: Sace yathābhūtam āroceyyaṃ rañño pasādo vinasseyya, evaṃ pana anārocetvā yathā rañño pasādo bhiyyosomattāya[2] bhaveyya mayham pi lābho uppajjeyya samaṇakuttako pi rājāparādhato vimucceyya, evaṃ ārocessāmī ti. Evam pana cintetvā ahaṃ mahārāja nam anugantvā olokesiṃ[3], atha mama olokentass' eva antaradhāyī ti ārocesi. Rājā bhiyyosomattāya pasīditvā hatthaṃ pasāretvā: Yath' ahaṃ maññāmi tathā avirajjhanam[4] ev' etan ti tikkhattuṃ vācaṃ nicchāresi; rājapurisassa ca dātabbaṃ adāsi.

Tasmiṃ yeva divase eko amacco rañño paṇṇākāratthāya Velohakaṃ nāma ekaṃ turaṅgamam adāsi. Atha rājā mama puññānubhāvena esa laddho ti sampahaṃsi.

[1] A. ganhituṃ disvā.
[2] A. somanatāya.
[3] *MSS.* olokesi.
[4] A. avirajjanaṃ.

Tam pana turaṅgamaṃ ārohitvā ekaṃ hatthārohaṃ pājāpesi[1].

Atha mahājanassa olokentassa hatthārohassa sīse veṭhanadussam yeva passitvā ākāse pakkhanto bako viya paññāyati. So pana turaṅgamo pāto va Vijayapurato gacchanto Pabbatabbhantaranagaraṃ sāyaṇhasamaye pāpuṇi. Abbhavijambhana-asso[2] ti pi nāmaṃ akāsi.

Iccevam samaṇakuttakā dāram pi posesuṃ. Pag eva itaram anācāram ten' eva te samaṇakuttakā rañño mallaraṅgam pi pavisitvā mallam yujjhesuṃ[3]. Tesu pana samanakuttakesu Do-nā-ca-ñaḥ-dhum[4] saṃghajo nāma samanakuttako mallakamme ativiya cheko adhiko. So kira saṃvacchare saṃvacchare rañño mallaraṅge jayitvā paṇṇarasa vā vīsati vā asse paṭilabhī ti.

Ratanapuranagare mallakamme aticheko adhiko eko Kambhojakulo atthi. So Ratanapuranagare Jeyyapuranagare ca attanā samathāmaṃ[5] mallapurisam alabhitvā Vijayapuram āgantvā Campakavihārassa dvārasamīpe mallasabhāmaṇḍape pavisitvā mallakammam kātum icchāmī ti rañño ārocesi. Atha rājā tam saṃghajam āmantetvā evam āha: Idāni bho tvam iminā saddhiṃ mallayuddham kātuṃ sakkhissasī ti[6]. Āma mahāraja pubbe aham daharo hutvā kīḷanatthāya yeva mallakammam akāsim. Idāni pana ekūnasattativasso aham ito pacchā mallayuddhaṃ kātuṃ sakkhissāmi vā mā vā ti aham na jānāmi. Idāni parapakkham[7] mallapurisaṃ mallakammena māressāmī ti vadi.

Atha: Rājūnam mallakammam nāma kīḷanatthāya yeva bhavati mā māretum ussāham karohī ti vatvā aññamaññaṃ mallayuddham kārāpesi. Saparisassa rañño olokentass'

[1] A. rājāpesi S. *corr. from* pāpesi D. pācāpesi.
[2] A. B. °vijjambhana° S. *corr.* °vijjasona° Min: vijjabbhana°
[3] Min: yujjesuṃ.
[4] B. De-cha-ṅa-cāñ-khuṃ A. Ga-āñ-ñaḥ-khuṃ D. Doṅā-ca-ñāh-dhum.
[5] B. *corrects to* samasamaṃ.
[6] D. S. sakkhissatī ti.
[7] Min: pana pakkhaṃ.

eva te mallākārena naccitvā aññamaññaṃ samīpaṃ upagacchiṃsu. Atha saṃghajo mallo Kambhojamallassa pādena paharaṇākāraṃ dassetvā dakkhiṇahatthamuṭṭhinā kapāle pahāraṃ adāsi. Atha Kambhojamallassa mukham pacchato ahosi. Tadā sapariso rājā: Īdisā pana vimukhato maraṇam eva seyyo. Idāni pana imaṃ passituṃ na visahāmī ti vadati. Puna saṃghajo vāmahatthamuṭṭhinā[1] pahāraṃ adāsi[2]. Atha Kambhojamallassa mukhaṃ[3] parivaṭṭetvā yathā pubbe tathā patiṭṭhāsi. Tasmiñ ca kāle sapariso khattiyo tam acchariyaṃ disvā dve asse tiṃsamattāni vatthāni satakahāpanañ ca adāsī ti.

Idañ ca vacanaṃ porāṇapotthakesu[4] āgatattā sādhujanānañ ca saṃvejaniyaṭṭhānattā vuttam. Saṃvegalābhaṃ hi ṭhapetvā natthi aññaṃ kiñci payojanan ti.

Kaliyuge terasādhike sattavassasate Vijayapure yeva tassa putto Kittināmako rājā rajjaṃ kāresi. Pitarā sadisanāmavasen' eva Sīhasūro ti nāmam paṭiggaṇhi; pitu rañño kāle laddhesu pañcasu setibhesu catunnaṃ yeva avasesattā Catusetibhindo ti nāmaṃ pākaṭam. Ten' ev' āha Abhidhānappadīpikāṭīkāyam Catusetibhindo ti. Tassa rañño kāle Caturaṅgabalo nāma mahāmacco gandhakovido Abhidhānappadīpikāsaṃvaṇṇanam akāsi. So pana sakalavyākaraṇavanāsaṅgañāṇacārī ahosi. Ekasmiñ ca samaye rājā ekaṃ mahantaṃ vihāraṃ kārāpetvā asukaraññā ayam vihāro kārapito imasmiṃ vihāre sīlavantā yeva nisīdantū ti kolāhalam uppādesi. Athā Sā-ca-ū-nāma-gāmavāsī[5] eko thero āgantvā nisīdi. Ayaṃ pana tassa therassa atthuppatti. Sa-ca-ūgame kira eko gahapati attano puttam sippuggahaṇatthāya vihāre ekassa bhikkhussa santike niyyādesi. Puttassa pana vihāraṃ agantukāmassa[6] tajjanatthāya sakaṇṭakagacchassa[7] upari khipati[8]. So ca daharo nikkhamitvā gehaṃ anāgantvā vihāre yeva nisīdi. Mātāpitūnaṃ santikaṃ anagantvā thokaṃ thokaṃ dūraṃ gantvā

---

[1] B. muṭhinā. [2] D. B. akāsi. [3] A. sukhaṃ.
[4] A. potthake. [5] B. Sā-ca-ñā° A. Sā-ca-ū° S. D. Sā-ca-ñā°
[6] A. agantukāmassa. [7] S. D. A. sakaṇḍaka°
[8] A. pati.

sāmaṇerabhūmito upasampadabhūmiṃ patvā Arimaddananagaraṃ gacchi. Atipaññavantatāya pana pattapattaṭhāṇe mahātherā saṃgaṇhiṃsu. Ten ev' esa[1] sakala-Marammaraṭṭhe pākaṭo ahosi. Atha mātāpitaro puttassa agamanaṃ apekkhitvā yeva nisīdiṃsu.

Tam attham pana sutvā esa amhākam putto bhavissati vā no vā ti vīmaṃsitukāmo pitā anugacchi. Arimaddananagare taṃ sampāpunitvā upaṭṭhapetvā nisīdi. So pi bhikkhu yathā[2] upatthānen' eva santappetvā gandhaṃ uggaṇhi. Aparasmim pana kāle so bhikkhu: Ajja sūpo appalono ti ādinā punappunam bhaṇati[3].

Atha pita evam āha:

Pubbe[3] piyaputtaka tayā idisam vacanaṃ[5] na kathitaṃ; idāni pana tvam abhiṇhaṃ idisaṃ vacanam bhanasi[6]. Kāraṇam ettha kin ti pucchi. Pubbe gandhesu chekattam apatvā gandhesu chekattam vyāpannacittatāya na vuttam; idāni pana mayā icchito attho matthakaṃ patto, tasmā kāyabalapariggahanatthaya mayā idisaṃ vacanaṃ vuttan ti vadati[7]. Tam vacanam sutvā[8] pitāmātuya santikam gamanatthaya okāsam yācitvā pitara saddhim sakaṭṭhānaṃ āgacchanto Vijayapuram cetiyavandanatthaya pavisi. Tadā rañña[9] vuttavacanam sutvā tasmim vihāre āruhitvā nisīdi. Ārakkhapuriso ca tam bhikkhuṃ vihāre nisinnaṃ disvā tam attham rañño ārocesi. Rāja ca Caturaṅgabalan nāma amaccam āṇāpesi; gantvā tassa bhikkhussa ñāṇathāmaṃ upadhārehi ti. Caturangabalo ca gantvā taṃ bhikkhum gūḷhagūḷhaṭhānaṃ pucchi. So pi pucchitaṃ pucchitam vissajjesi. Caturaṅgabalo ca tam atthaṃ rañño ārocesi. Rājā tuṭṭhacitto hutvā tam vihāram tassa bhikkhussa adāsi. Tassa pana bhikkhussa daharakālasakaṇṭakagacche[10] pituno khipanam paṭicca Khaṇṭakakhipathero[11] ti samaññā ahosi. Mūlanāmam pan' assa Nāgito ti. So tasmiṃ vihāre nisīditvā Saddasāratthajāliniṃ nāma gandham akasi. Tassa

[1] B. assa. [2] D. sati. [3] A. bhaṇi.
[4] A. B. Na pubbe. [5] A. vadanaṃ. [6] A. bhaṇati.
[7] A. vadi. [8] Min: na sutvā. [9] A. B. D. rañño.
[10] S. °sakaṇṭa° [11] A. B. Khaṇḍakakhīpatthero.

kira therassa kāle tasmiṃ nagare āraddhavipassanā dhurā mahallakā bhikkhusahassamattā ahesum. Āraddhagandhadhurā pana daharabhikkhū gaṇanapathaṃ vītivattā.

Tassa pana pitaram pi seṭṭhiṭṭhāne ṭhapesi. Ten' eva taṃ gāmaṃ Seṭṭhigāmo ti nāmena vohārimsu.

Kaccāyanavaṇṇanam pana Vijayapure yeva Abhayagiripabbate nisinno Mahāvijitāvī nāma thero akāsi, Vācakopadesam pi so yeva akāsi. Saddavuttim pana Saddhammaguruthero akāsi.

Iccevaṃ Vijayapure anekehi gandhakārehi sāsanaṃ vipulaṃ ahosi.

Kaliyuge pana pañcāsītādhike cha vassasate sampatte Saṃkhayā-coyon nāmako rājā Jeyyapuranagaram māpetvā tattha rajjam kāresi. Tattha pana rājūnam kāle therehi katagandho nāma natthi.

Kaliyuge chabbīsādhike[1] sattavassasate vesākhamāse Jeyyapuranagaram vinassi. Tasmim yeva samvacchare jeṭṭhamāse Vijayapuram vinassi, tasmim yeva samvacchare phaggunamāse Sativarājā Ratanapuram nāma nagaram māpetvā rajjaṃ kāresī ti.

Idam Vijayapura-Jeyyapuresu sasanassa patiṭṭhānam.

Idāni Marammamaṇḍale Tambadīparaṭṭhe yeva Ratanapuranagare Sāsanavaṃsam vakkhāmi.

Kaliyuge hi aṭṭhāsītādhike sattavassasate Narapatirañño dhītāya saddhiṃ Ālonaḥ-cañ-sū-rañño[2] putto Ānandasuriyo nāma santhavaṃ[3] katvā ekaṃ Samiddhikaṃ nāma puttam vijāyi[4]. So vaye sampatte rajjasampattiṃ labhi. Tato pabhuti yāva Mreñ-co-rā ti[5] raññā Arimaddananagare rajjaṃ akaṃsu. Tato pacchā Sirisudhammarājādhipatī ti laddhanāmo Sativarājā Ratanapuranagare rajjaṃ kāresi. Tassa rañño kāle kaliyuge ekanavutādhike sattavassasate sampatte Laṅkādīpato Sirisaddhammālaṃkārathero Sīhaḷamahāsāmīthero[6] cā ti ime dve therā pañca sarīradhātuyo ānetvā nāvāya Kusimatitthaṃ pāpuṇitvā Rāmaññaraṭṭhe

[1] B. chavīsādhike. [2] D. °dāḥ-ca-ñā° [3] A. S. sandhavaṃ. [4] D. vijjayi. [5] D. Mreñ-co-ra-nā. [6] B. Sirisīhaḷa°

Byaññāran[1] nāmena raññā nivāritā anisīditvā tato so eva rajā there yāva Sirikhettanagarā pahiṇi. Tam attham ñatvā Ratanapurindo rājā cattāḷīsāya nāvāhi[2] yāva Sirikhettanagaram paccuggantvā ānesi. Ānetvā ca Mahānavagāmam[3] pattakāle saha orodhehi amaccehi ca sayam eva rājā paccuggacchi. Ratanapuram pana pattakale mahāpaṭhavi cali paṭinādañ ca nadi. Tadā rājā sammāsambuddhassa ti lokaggassa[4] sāsanam pagganhissāmi ti[5] cintetvā sarīradhātum ānetvā idha pattakāle ayam mahāpaṭhavī calati[6] paṭinādañ ca nadati. Idam amhākam raṭṭhe jinasāsanassa cirakālam patiṭṭhānabhāve pubbanimittan[7] ti sayam eva nimittapāṭham akāsi.

Tāva tiṭṭhatu jīvamānassa sammāsambuddhassa anubhāvo. Aho vata sarīradhātuyā yeva ānubhāvo ti bahuraṭṭhavāsino pasīdimsu.

Honti c'ettha:

Sarīradhātuya tāva mahanto 'cchariyo[8] hoti
Kā kathā pana buddhassa jīvamānassa seṭṭhassa?

Evam anussaritvāna uppādeyya pasādakam
Buddhagunesu bahullam garavañ ca kare jano ti.

Kaliyuge dve navutādhike sattavassasate tā pañca dhātuyo nidahitvā[9] Jeyyapuranagarato pacchimadisābhage samabhūmibhāge cetiyam patiṭṭhāpesi. Tañ ca cetiyam Ratanacetiyan ti paññāpesi, hatthirūpabahullatāya pana Anekibhindo ti pākaṭam ahosi[10]. Tīhi sirigabbhehi sattahi dvārehi ca alamkatam Ummāgam nāma mahāvihāram[11] kārāpetvā dvinnam Sīhaḷadīpikānam therānam adāsi. Tato pacchā tesu Mahantathero sakavihārasamīpe pabbata-

[1] D. Bya-ññu-ran. [2] B. nāvāya. [3] B. Mahānāma.
[4] A. tiropaggassa. [5] A. paṭiganhissāmī ti.
[6] A. carati. [7] Min: pubbe nimittan.
[8] B. mahantocchariyā. [9] B. nidhahitvā A. niddhahitvā.
[10] D. hoti.
[11] A. alaṃkata-umaṅga nāva mahā° A. Ummaga nāma.

muddhani attano sisse pi apavesetvā lajjīpesalabahussutasikkhākāmehi tīhi[1] therehi saddhiṃ sīmaṃ sammannati.

Iccevaṃ sīmasammutipariyattivācanādikammehi Marammaraṭṭhe sāsanaṃ virūḷhaṃ katvā patiṭṭhāpesi.

Idaṃ Marammamaṇḍale Ratanapuranagare Sīhaḷadīpike dve there paṭicca paṭhamaṃ sāsanassa patiṭṭhānam.

Kaliyuge chabbīsādhike sattavassasate sampatte phaggunamāse Sativarājā Ratanapuranagaraṃ māpesi.

Tassa rañño kāle Jeyyapuranagare ekā pūpikā[2] itthī alajjino ekassa bhikkhussa santike dhanaṃ upanidahi. Aparabhāge sā tam dhanaṃ[3] yāci. Atha so bhikkhu tava dhanam ahaṃ na paṭigganhāmī ti musā bhanati. Evaṃ vivādaṃ katvā taṃ kāranaṃ rañño ārocesi. Rājā pakkosāpetvā sayam eva tam bhikkhum pucchi[4]: tvam[5] bhante tassā itthiyā dhanam paṭigganhāsi[6] vā mā vā ti. Ahaṃ mahārāja samano, alikaṃ bhaṇituṃ na vaṭṭati. Na paṭigaṇhāmī ti vadati. Taṃ kāranam rājā ca punappunaṃ pucchitvā vīmaṃsanto bhikkhussa kerāṭikabhāvam[7] jānitvā samaṇo samāno[8] bhagavatā paññattaṃ sikkhāpadam akkamitvā musā bhanatī ti kujjhitvā sayam[9] eva aparādhānurūpaṃ sīsaṃ chinditvā rājagehato heṭṭhā khipi[10].

Tañ ca kāraṇaṃ sakala-Marammaraṭṭhe pākaṭam alajjibhikkhū pi aññe pāpakammaṃ kātuṃ na visahiṃsu[11]. Raññā bhayitvā yeva sikkhāpadaṃ na akkamesuṃ.

Kaliyuge tiṃsādhike sattavassasate sampatte Ma-ñaḥ-krī-cva-cok[12] nāma rājā rajjaṃ kāresi. So pana rājā raṭṭhavāsīnaṃ sukhatthāya nimittaṃ gahetvā tālavaṇṭaṃ[13] gahetva rajagehaṃ paṭigganhi. So ca rājā sakkarāje pañca cattāḷīsadhike sattavassasate sampatte Ca-ñaḥ-khuṃ nāma cetiyaṃ patiṭṭhāpesi. Yan-āḥ-ra-nāmakassa silāpabbatassa samīpe porāṇikaṃ ekaṃ cetiyaṃ nadīudakaṃ bhindi.

[1] B. saddhahitabbehi A. saddhahi sabbehi therehi.
[2] Min: pūjikā. [3] D. khanaṃ.
[4] A. pucchiṃ. [5] A. taṃ. [6] A. *and* Min: patigaṇhāmi.
[7] A. karaṭika° [8] A. samaṇo samaṇo.
[9] S. *corr.* ayaṃ A. B. ayaṃ. [10] B. ṭhapi.
[11] D. visayiṃsu. [12] D. °ñāh-kri-ccā°
[13] A. kālavaṇṭam D. °maṇḍaṃ.

Tadā sakaraṇḍakā pañca dhātuyo udake nimmujjantiyo Erāvaṇo nāma nāgo gahetvā pacchā Ca-ṅaḥ-khuṃ nāma cetiyaṃ patiṭṭhāpessāmī ti rañño āraddhakāle yeva Dāṭhānāgassa[1] nāma therassa saha karaṇḍakena pañca dhātuyo niyyādesi. So ca thero rañño adāsi. Rājā dve dhātuyo Mu-ṭho cetiye[2] nidhānaṃ akāsi. Tisso pana Ca-naḥ-khuṃ cetiye ti porāṇapotthakesu vuttaṃ.

So rājā kumārakāle sikkhāpakassa ācariyassa setacchattaṃ datvā saṃghanāyakaṭṭhānaṃ niyyādesi. Khemācāro nāma eko thero rattibhāge majjhantikakāle cetiyaṅgaṇe[3] olambetvā[4] ṭhapitaṃ bheriṃ anekavāraṃ pahari. Atha rājā rājagehato yeva sutvā yathā ṭhapitaniyāmavasena vihāre koci bhikkhu kālaṃ kato bhaveyyā ti maññitvā vihāraṃ gantvā pucchāhi ti dūtaṃ pesesi. Dūto vihāraṃ gantvā kāraṇaṃ pucchi. Bhikkhū ca evaṃ āhaṃsu: Na amhesu kālaṃ katabhikkhu nāma natthi. Atha kho Sakko devānaṃ indo idāni kālaṃ kato ti bahunaṃ manussānaṃ ñāpanatthāya bheriṃ paharimhā ti. Puna rājā bhikkhu pakkosāpetva pucchi: Kasmā pana bhante tumhe Sakkassa devānaṃ indassa kālaṃ katabhāvaṃ jānathā ti. Atha bhikkhū evaṃ āhaṃsu:

Bhagavato parinibbānakāle sāsanaṃ rakkhissāmī ti Sakko devānaṃ indo paṭiññaṃ katvā pi idāni sāsane vasantānaṃ amhākaṃ anupālanakammaṃ nāma kiñci na akāsi. Sace pana Sakko devānaṃ indo jīvamāno bhaveyya sammāsambuddhassa santike paṭiññaṃ daḷhaṃ katvā idāni apposukko na bhaveyya. Idāni pana Sakkassa devānaṃ indassa ārakkhanakammaṃ nāma kiñci na dissati. Tasmā[5] idāni Sakko devānaṃ indo kālaṃ kato ti jānimhā ti.

Rājā taṃ sutvā Khemācāratherassa pasīditvā vihāraṃ kārāpetvā adāsi. So ca thero Sudhammapuravāsīnaṃ Sīhaḷavaṃsikānaṃ mahātherānaṃ vaṃse ahosi[6] lajjī pesalo ahosī ti[7].

---

[1] S. Daṭhā° [2] B. Mūḷacetiye S. A. Muṭṭho°
[3] A. cetiyasaṅgaṇe. [4] S. D. olimpetvā.
[5] S. *corr.* tathā A. tathā. [6] B. bhavati.
[7] B. hotī ti.

Ratanapuranagare yeva Adhikarañño kāle Ratanapuranagarassa dakkhiṇadisābhāge mahāsetuṃ kārāpesi. Tassa pana ācariyo saṃgharājā lajjīpakkhaṃ na bhajī ti[1]. Ten' eva theraparamparāya esa na saṃgahitabbo.

Tassa rañño kāle chasaṭṭhādhike sattavassasate kaliyuge Rājādhirājā· nāma Rāmaññaraṭṭhindo bhūpālo tisahassapamāṇāsu nāvāsu saṭṭhisatasahassehi yodhehi saddhiṃ nadīmaggena yujjhanatthāya Ratanapurābhimukhaṃ āgato. Atha Adhikarājā bahavo amacce ca bhikkhū ca sannipātāpetvā mantesi: Idāni Rāmaññaraṭṭhindo rājā yujjhanatthāya idha āgacchati. Yuddhaṃ akatvā ken' upāyena taṃ paṭinivattāpetum sakkhissāmā ti.

Atha sabbe kiñci akathetvā tuṇhībhāven' eva nisīdimsu.

Atha jātavasena ekatimsavassiko upasampadāvasena[2] pana ekādasavassiko eko bhikkhu evam āha:

Eko pana Rāmaññaraṭṭhindo Rājādhirājā tāva tiṭṭhatu. Sace sakale pi Jambudīpe sabbe rājāno āgaccheyyuṃ evam pi kathāsallāpen' eva yuddham akatvā paṭinivattāpetum sakkomī ti.

Atha Adhikarājā tuṭṭhacitto hutvā āha: Yathā bhante tvaṃ sakkosi Rājādhirājaṃ kathāsallāpena paṭinivattāpetuṃ tathā karohī ti.

Atha so bhikkhu mettāsandesapannam pesetvā okāsam yāci tassa Rājādhirājassa santikam pavisitukāmo. Rājādhirajā ca tassa bhikkhussa mettāsandesapaṇṇaṃ passitvā tam bhikkhum sīghaṃ ānethā ti dūtaṃ pesesi.

Dūto ānetvā rañño dassesi. Atha so bhikkhu Rājādhirājam dhammadesanāya ovādaṃ datvā sakaṭṭhānam paṭinivattāpesi. Ayañ ca bhikkhu Arimaddananagare catūsu ganesu Arahantaganavamsiko sikkhākāmo lajjī pesalo. Arimaddananagare Cagamo[3] nama dese pana jātattā Cāgra-un[4] bhikkhū ti vohārīyati.

Kaliyuge aṭṭhāsītādhike sattavassasate sampatte Mriḥñanaḥ[5] dhammarāja Ratanapure yeva[6] rajjaṃ sampatto.

[1] B. bhajati A. bhajiti. [2] A. °vassena.
[3] D. B. Cāgahe nāma. [4] A. B. Cā-gyi-ha D. Cā-hrau-hā.
[5] D. Mra-na-naḥ. [6] Min: Ratanāpuren' eva.

Tassa rañño kāle Sīhaḷadīpato dve mahātherā Ratanapuraṃ āgantvā sāsanaṃ anuggahetvā nisīdiṃsu.

Tadā kaliyuge aṭṭhasate sampuṇṇe[1] porāṇakaṃ kaliyugaṃ apanetvā abhinavaṃ ṭhapetuṃ okāso anuppatto. Atha Cā-groṅ-ha[2] thero ca Rājavihāravāsīthero ca evam āhaṃsu: Apanītabbakāle mahārāja sampatte anapanetuṃ na vaṭṭati ti.

Atha rājā puna evam āha. Apanītabbe sampatte anapanetvā ajjhupekkhitvā[3] vasantassa ko doso ti. Sace apanītabbe sampatte anapanetvā ajjhupekkhitvā nisīdeyya raṭṭhavāsīnam dukkhaṃ bhavissatī ti Vedasatthesu[4] āgataṃ. Sakkarājaṃ apanento pi rājā tasmiṃ yeva vasse devaṃ gato[5] bhaveyya ti āhaṃsu.

Atha rājā: Sattānaṃ sukham labhiyamānatam jānanto yeva mādiso attano bhayam apekkhitvā apanītabbaṃ anapanetvā nisīditum na vaṭṭati. Kappam khuyitvā pi mama aguṇaṃ loke pattharitvā patiṭṭhahissatī ti manasikaritvā sakkarāje aṭṭhavassasasate sampuṇṇe Pasyu-chidra-muni-saṃkhyaṃ[6] apanetvā cammāvasesaṃ ṭhapesi. Atha mahā-maṇḍapaṃ kārāpetvā mahāchaṇaṃ katvā mahādānam pi adāsi. Ca-gro-ha[7] thero Rājavihāravāsīthero ca ti Ari-maddananagare Arahantavaṃsiko lajjīpesalo sikkhākāmo.

Īdisaṃ pana vacanaṃ sāsanapaṭiyattatā ca raṭṭhavāsi-kāyattatā[8] ca dhammānulomavasena vuttaṃ.

Kaliyuge catuvassādhike aṭṭhasate Mahā-Narapati rājā Ratanapuranagare rajjaṃ kāresi. So ca rājā Thupārāma-cetiyaṃ kārāpesi. Tassa pana ācariyo Mahāsāmīthero nāma. So pana thero Sīhaḷadīpaṃ gantvā Sīhaḷindassa rañño ācariyassa Sāriputtattherassa santike sikkhaṃ ga-hetvā Pacchāgatatheravaṃsiko[9] ti daṭṭhabbo. Tassa rañño kāle Ratanapuranagare Mahā-Ariyavaṃso nāma eko thero atthi. So pana pariyattivisārado Arimaddananagare Chapaḍaganato[10] āgatavaṃsiko.

---

[1] A. sampanne B. sampuṇṇo. [2] Min: (Cā gra un?).
[3] A. ajjupekkhitvā. [4] B. °sattesu. [5] A. devaṃ kato.
[6] A. S. *corr.* bas-hra-chidra-manaha B. bas-ha-chidra-muni.
[7] Min: Cā-gra-uh A. B. Ca-gri-ha.
[8] B. °attatthā.
[9] B. Paccāgata° [10] D. °gaṇagatā.

Ekasmiṃ samaye Jeyyapuranagaraṃ gantvā Re-taṃ[1] iti pākaṭassa mahātherassa santike saddanayam uggaṇhitvā nisīdi. So pana kira mahāthero aññehi saddhiṃ yaṃ vā taṃ vā katham[2] asallapitukāmatāya mukhe udakaṃ ṭhapetvā yebhuyyena nisīdati. Ten ev' esa Marammavohārena Re-ṭam[3] iti·pākaṭo ahosi.

So kira Ariyavaṃsathero Re-taṃ[4] therassa santikaṃ gandhaṃ vācāpetuṃ okāsam yācissāmī ti upagacchanto pi kathāsallāpaṃ akatvā dve ahāni vattam paripūretvā yeva paccāgacchi[5]. Tatiyadivase pana cammakhaṇḍaṃ ākoṭanattā[6] saddaṃ sutvā mukhato udakaṃ uggiritvā kāraṇaṃ pucchi. Gandhaṃ uggahaṇatthāya āgatabhāvaṃ ārocesi. Atha thero evam āha: Ahaṃ āvuso divase divase tikkhattuṃ gandhaṃ vācemi. Majjhantikātikkamakāle pi Puññacetiyaṃ gantvā cetiyaṅgane sammajjanakiccam karomi, okāsaṃ na labhāmi. Evam pi tvaṃ bahū gandhe uggahetvā pi ācariyehi dinnopadesam alabhitvā puna mama santikaṃ āgacchasi. Tasmā cetiyaṅgane sammajjanavattaṃ tāvakālikam vikopetvā gandhuggahaṇatthāya okāsaṃ dassāmī ti vatvā Abhidhammatthavibhāviniṃ nāma lakkhaṇaṭīkaṃ uggaṇhāpesi. Nānānayehi upadesaṃ datvā vācesi. Vācetvā ca tatiyadivase ācariyassa santikam nāgacchi. Mahāthero pi kāraṇam akallatāya anāgato bhaveyyā ti maññitvā pucchanatthāya bhikkhū pesesi.

Ariyavaṃsathero ca ācariyassa santikaṃ gamissāmī ti āgato antarāmagge yeva dūtabhikkhū passitvā tehi saddhim mahātherassa santikam agamaṃsu[7].

Ācariyassa santikam patvā ācariyo Ariyavaṃsatheraṃ pucchi: Kasmā pana tvaṃ na uggahaṇatthāya āgato 'si ti. Aham bhante tumhehi dinnopadesaṃ nissāya idāni sabbaṃ nayaṃ jānāmī ti. Atha ācariyo āha: Yaṃ pana gandhaṃ

[1] B. Re-vum D. Re-vaṃ. [2] B. kataṃ.
[3] S. *corr. from* Reṭṭhuṃ D. Reṭhaṃ.
[4] Min: Re-ñuṃ.
[5] A. S. pacchāgacchi.
[6] B. ākoṭanatthāya.
[7] B. āgamaṃsu.

samaṇānaṃ vaccakuṭiṃ asubhabhāvanaṃ bhāvetvā pavisantānam puññaṃ kalaṃ nāgghati soḷasin ti. Kiñcāpi idañ ca pana vacanaṃ Sāsanavaṃse apadānaṃ[1] hoti. Pubbācariyasīhehi pana vuttavacanaṃ yāva[2] āpannakoṭikā saritabbam evā ti manasikarontena vuttan ti.

Kaliyuge pana catutiṃsādhike vassasahasse sampatte tassa putto Naravaro nāma rājā rajjaṃ kāresi. Mahāsīhasūradhammarājā ti nāmalañcham[3] paṭigganhi. Tassa rañño kāle ca Ca-Naḥ-khuṃ[4] cetiyassa sampe Jetavanavihāre gandho[5] ugganhanto eko daharabhikkhu gandhacheko pi samāno bālakāle[6] bālacittena ākulito[7] hutvā vaccakūpe vātātapehi bahisukkhasakhena[8] paṭicchādito daṇḍena ālulitvā duggandho, viya cittasantāne[9] pariyattivātatapehi bahisukkhabhāvena paṭicchādito kenacid eva rūpārammaṇādinā ālulitvā kilesasattisaṃkhāto duggandho vāyitvā hināyāvattissāmi ti cintetvā, gihīvatthāni gahetvā, saddhiṃ sahāyabhikkhūhi nadītitthaṃ agamāsi. Antarāmagge tāva bhikkhubhāven' eva cetiyaṃ vandissāmi ti gihīvatthani sahāyānam hatthe thapetvā cetiyaṃ pamukhe leṇam pavisitvā vanditvā nisīdi. Atha ekā daharitthi cetiyaṅganam āgantvā bahi leṇaṃ nisīditvā udakaṃ sincitvā patthanaṃ akāsi: Iminā puññakammena[10] sabbehi apāyādidukkhehi moceyyāmi, bhave bhave ca hināyāvattakassa purisassa pādacārikā na bhaveyyāmi ti.

Atha taṃ sutvā daharabhikkhu evaṃ cintesi: Idāni ahaṃ hināyāvattissāmī ti cintetvā āgato; ayam pi daharitthī hināyāvattakassa purisassa pādacārikā na bhaveyyāmī ti patthanam akasi. Idāni tam daharitthim kāraṇam pucchissāmī ti. Evam pana cintetvā bahi leṇaṃ nikkhamitvā taṃ daharitthim kāraṇaṃ pucchi.

[1] B. apadhānam. [2] D. yā ca Min: āpannakātikā.
[3] B. laddhalañchaṃ. [4] Min: Naḥ-khum- D. Ñā°
[5] Min: gandhaṃ. [6] A. B. °kālena.
[7] Min: ākuliko.
[8] A. lahusukkassavena B. sukkhabhāvena Min: °sukkha sākhena.
[9] S. D. sandhāne. [10] D. puññena kammena.

Kasmā pana tvaṃ hīnāyāvattakassa purisassa pādacārikā na bhaveyyāmī ti patthanaṃ karosī ti.

Hīnāyāvattakassa bhante purisassa pādacārikā na bhaveyyāmī ti vuttavacanaṃ bālapurisassa pādacārikā na bhaveyyamī ti vuttavacanena nānā na hoti[1], sadisattaṃ[2] eva[3]. Na nu hīnāyāvattako bālo yeva nāma? Sace pana bhante hīnāyāvattako bālo nāma na bhaveyya ko nāma loke bālo bhaveyya?[4] Bhikkhu nāma hi parehi dinnaṃ cīvarapiṇḍapātasenāsanaṃ paribhuñjitvā sukhaṃ vasati; sace gandhaṃ uggaṇhitukāmo bhaveyya yathākāmaṃ[5] yeva gandham uggaṇhitum okāsaṃ labhati. Evam pana ahutvā, alasiko yeva bhuñjitvā, sayitvā nisīditum iccheyya, evam pi yathākāmaṃ bhuñjituṃ sayituṃ okāsaṃ labhati. Evam pi samāno parassa dāso homi dārassa kimkaro homī ti akathento viya hutvā hīnāyāvatteyya so loke aññehi bālehi adhiko bālo ti ahaṃ maññāmi. Sace pana bālatarassa bhariyā bhaveyya ahaṃ bālatarı bhaveyyan ti vutte so daharabhikkhu[6] saṃvegam āpajjitvā bahi nagaradvāraṃ nikkhamitvā vānaraganena vinā jhāyanto viya vānaro jhāyitvā nisīdi.

Atha sahāyā āgantvā gihīvatthāni gaṇhāhī ti pakkosiṃsu. Tasmiṃ kāle so daharabhikkhu: Āgacchatha bhavanto ti vatvā sabbaṃ karanam tesaṃ ācikkhitvā: Idāni pana bhavanto hīnāyāvattehī ti[7] sace yo koci āgantvā mama sīsam muggareṇa pahāreyya, evaṃ sante pi hīnāyāvattitum na icchāmi. Ito paṭṭhāya yāvajīvitapariyantā hīnāyāvattituṃ manasā pi na cintayissāmī ti vatvā Erāvatīnadim taritvā Jeyyapuram agamāsi. Tadā kira daharitthī devatā bhaveyya na manussitthī ti taṃ vadanti paṇḍitā ti.

Jeyyapuraṃ pana patvā pariyattikovidānaṃ mahātherānaṃ santike nayaṃ gahetvā Puññacetiyassa dakkhiṇadisābhāge ekasmiṃ vihāre nisīdi. Pariyattiṃ vācetvā atha

[1] D. nayo ti. [2] D. °attham B. °attakam.
[3] A. B. evā ti. [4] A. bhaveyyāsi.
[5] D. °kammaṃ.
[6] A. *omits from* akathento *to* daharabhikkhu.
[7] A. B. hi.

kamena taṃ-taṃ-disāhi bhikkhu-sāmaṇerā āgantvā tassa santike pariyattiṃ uggaṇhiṃsu.

Āvāsaṃ alabhitvā keci bhikkhu-sāmaṇerā chattāni pi chāditvā nisīdiṃsu. Ekasmiṃ kāle rājā nikkhamitvā Puññacetiyaṃ vandissāmī ti cetiyaṅganaṃ pāvisi. Atha chattāni chādetvā nisinne bhikkhū disvā guhāya saddhiṃ vihāraṃ kārāpetvā tassa bhikkhussa adāsi Tilokagarū ti pi nāmalañchaṃ adāsi. Sukhavohāratthaṃ pana kakāralopaṃ katvā Tilogagarū ti vohariṃsu[1]. Tassa pana saddhivihāriko sattavassiko Tejodīpo nāma bhikkhu Parittaṭīkaṃ akāsi.

Aparabhage pana Tilokālaṃkāro ti nāmalañchaṃ ādasi. Evaṃ Tejodīpo nāma bhikkhu Narāvararaññо kāle Parittaṭīkaṃ akāsī ti daṭṭhabbaṃ, keci pana Pacchimapakkhādhikaraññо kāle ti vadanti.

Ekasmiṃ pana kāle Tiriyapabbatavihāravāsī mahāthero Pādacetiyaṃ vandanatthāya gantvā paccāgatakāle Kukhananagare Suvaṇṇaguhāyaṃ Jambudhajatherassa santikaṃ pavisitvā sallāpaṃ akāsi. Te ca mahātherā aññamaññaṃ passitvā sallapitvā ativiya pamodiṃsu; lokasmiṃ hi bālo bālena paṇḍito paṇḍitena saddhiṃ ativiya pamodatī ti. Te ca dve therā samānavassikā. Tiriyapabbatavihāravāsī mahāthero tena saddhiṃ sallāpaṃ katvā pacchā gacchi. Jambudhajathero ca maggaṃ ācikkhituṃ anugacchi. Atha Tiriyapabbatavihāravāsī mahāthero Jambudhajatheram āha: Ahaṃ bhante rājavallabho homi rājaguru; tvaṃ yeva mama purato gacchāhī ti. Atha Jambudhajathero pi Tiriyapabbatavihāravāsitheraṃ āha: Tvaṃ bhante rājavallabho bhavasi rājaguru. Loke rājaguru nāma padhānabhāve[2] ṭhito, tasmā tvaṃ yeva mama purato gacchāhī ti. Ettha ca dve pi mahātherā aññamaññaṃ gāravavasena lokavattam apekkhitvā[3] evam āhaṃsū ti daṭṭhabbaṃ. Tiriyapabbatavihāravāsī mahāthero pi Ratanapuranagaraṃ patvā Rājavaṃsapabbataṃ gantvā araññavāsaṃ vasi.

Atha Ukkaṃsiko rājā kaniṭṭhena Sūrakittināmena saddhiṃ

[1] B. vohāriṃsu. [2] A. pamānabhāve.
[3] B. pekkhitvā.

mantesi: Sace tvaṃ vane[1] theraṃ paṭhamaṃ passasi[2] tvaṃ yeva vihāraṃ kārāpetvā therassa dadāhi; sace panāhaṃ paṭhamaṃ passeyyaṃ ahaṃ vihāram katvā dadāmī ti.

Atha kaniṭṭho paṭhamam passitvā Tiriyapabbatakandare Jetavanaṃ nāma vihāraṃ kārāpetvā adāsi.

Idañ ca vacanam: Sādhujanānaṃ guṇaṃ[3] ekavāraṃ pītisomanassaṃ[4] uppajji; tena puññakammena tena pītisomanassena sattakkhattuṃ devarajjasampattiṃ sattakkhattuṃ manussarajjasampattim paṭilabhī ti vuttattā sādhujanānaṃ guṇam anussaritvā puññavisesalābhatthāya[5] vuttaṃ.

Tiriyapabbatavihāravāsī mahāthero ca Jambudhajatherassa guṇaṃ Ukkamsikarañño ārocesi. Rājā ca ativiya pasīditvā Jambudhajo ti mūlanāme dīpasaddena yojetvā Jambudīpadhajo ti nāmalañcham adāsi.

Jambudhajathero ca nāma Dhammanandatherassa[6] saddhivihāriko Dhammanandathero ca Jotipuññatherassa saddhivihāriko. Te ca therā Arahantagaṇavaṃsikā.

Jambudhajathero pana Vinayapāliyā aṭṭhakathāya ca atthayojanaṃ Marammabhāsāya akāsi. Maṇiratano nāma pana thero Atthasālinī-Sammohavinodanī-Kaṅkhāvitaraṇī-aṭṭhakathānaṃ Abhidhammatthavibhāvani-Saṃkhepavaṇṇanā-ṭīkānañ ca attham Marammabhāsāya yojesi.

Mūlavāsagāme ca Pubbārāmavihāravāsī Gūḷhatthadīpaniṃ nāma gandhaṃ Visuddhimaggagaṇṭhipadatthañ ca mūlabhāsāya akāsi. Nettipāḷiyā ca atthaṃ Marammabhāsāya yojesi.

So pana thero pubbe gāmavāsī hutvā sīsaveṭhanatalapattāni[7] gahetvā ācariyapaveṇivasena vinayavilomācāraṃ cari. Pacchā pana tam ācāraṃ vissajjitvā araññavāsaṃ vasi[8]. So pi thero gambhīrañāṇiko saddatthanayesu ativiya cheko.

Kaliyuge pana pañcatiṃsādhike vassasahasse sampatte kaniṭṭho Siripavaramahārājā nāma bhūpālo rajjaṃ kāresi.

---

[1] A. pana. [2] A. passati. [3] A. sādhujjaguṇaṃ.
[4] A. pitti. [5] A. lābhattāya.
[6] A. Dhammanandha° [7] Min: sīsaveṭhanapattāni.
[8] B. araññavāsī vasi.

Dabbimukhajātassare pana geham kārāpetvā nisīdanato Dabbimukhajātassaro ti nāmam pākaṭam ahosi. Tasmim pana jātassare Jeyyabhūmikittim nāma vihāram kārāpetvā Sirisaddhammatherassa adāsi. Bahunnam pi gāmavāsi-araññavāsibhikkhūnam anuggaham akāsi. Ratanapuranagarasmim hi dasasu Ño-ṅa-ra-maḥ-rājavaṃsesu pacchimā pañca rājāno avicinitvā yeva alajji-lajjī-missakavasena sāsanam paggaṇhiṃsu.

Tadā jinasāsanam abbhantare cando viya atiparisuddham[1] na ahosi.

Evam pi lajjino attano attano vaṃsānurakkhanavasena dhammam pūretum anivāritattā lajjīgaṇavaṃso na bhijjati[2]. Tathā alajjino pi attano attano ācariyapaveṇivasena vicariṃsu; tena alajjīgaṇavaṃso pi na bhijjati[3] ti daṭṭhabbam. Tassa rañño kāle Devacakkobhāso nāma eko thero atthi vedasatthaññū piṭakesu pana mando ti.

Kaliyuge pana aṭṭhatiṃsādhike vassasahasse sampatte vesākhamāsassa kāḷapakkha-aṭṭhamito paṭṭhāya lokasaṃketavasena[4] uppajjamānam bhayam nivāretum Navaguhāyam[5] tena Devacakkobhāsatherena kathitaniyāmena paṭhamam Marammikabhikkhu Paṭṭhānapakaraṇam vācapesi. Tato pacchā jeṭṭhamāsassa juṇhapakkhe pāṭipadadivasato Rāmaññaraṭṭhavāsike bhikkhū Paṭṭhānapakaraṇam vācāpesi mahāchaṇañ ca kārāpesi raṭṭhavāsino pi bahupūjāsakkāram kārāpesi. Tassa kira rañño kāle potthakam aṭṭhibhallikarukkhaniyyāsehi parimaṭṭham[6] katvā manosilāya likhitvā suvaṇṇena limpetvā piṭakam patiṭṭhāpesi. Tato paṭṭhāya yāvajjatanā idam potthakakammam Marammaraṭṭhe akaṃsū ti.

Kaliyuge saṭṭhādhike vassasahasse sampatte assayujamāsassa kāḷapakkha-chaṭṭhamiyam aṅgāravare tassa putto rajjam kāresi. Sirimahāsīhasūra-sudhammarājā ti nāmalañcham pi paṭiggaṇhi. Pitu rañño gehaṭṭhāne cetiyam kārāpesi. Tassa pana Mārajeyyaratanan ti samaññā ahosi.

---

[1] Min: parisuddhi. [2] A. B. chijjati D. sijjati.
[3] A. D. B. chijjati. [4] A. B. °saṃketo°
[5] A. °gūhāya. [6] A. S. paripaṭṭham D. paripaṭhamam.

Tassa pana rañño kāle Sallāvatiyā nāma nadiyā pacchimabhāge Tunna-nāmake[1] gāme Guṇābhilaṃkāro[2] nāma thero sāmaṇerānaṃ gāmapavesanakāle ekaṃsaṃ uttarāsaṃgaṃ kārāpetvā sīsaveṭhanatarapaṭṭāni[3] pana na gaṇhāpetva tālavaṇṭaṃ[4] eva gaṇhāpesi. Eko gaṇo hutvā saparivāreṇa saddhiṃ Tunnagāme[5] nisīdi. Tunnagaṇo ti tassa samaññā ahosi.

So pana thero pāḷi-aṭṭhakathā-ṭīkā-gandhantaresu adhippāyaṃ yathābhūtaṃ na jāni[6]. Abhidhammapiṭakaṃ yeva sissānaṃ vācetvā nisīdi. Tasmiñ ca kāle Ketumatīnagare nisinnā Buddhaṅkurathera[7]-Cittatherā, Dīpaṅganagare[8] Ulugāme[9] nisinno Suṇantathero[10], Tāluppanagare[11] Jayabahu-andhagāme[12] Kalyāṇathero ti ime cattāro therā sāmaṇerānaṃ gāmapavesanakāle ekaṃsaṃ uttarāsamgaṃ akārāpetvā[13] sīsaveṭhanatarapattāni agaṇhāpetvā[14] cīvaraṃ pārupāpetvā tālavaṇṭaṃ[15] gaṇhāpetvā sakasakagaṇaṃ ovādaṃ katvā nisīdiṃsu. Te pana therā pāḷi-aṭṭhakathā-ṭīkā-gandhantaresu adhippāyaṃ yathābhūtam jāniṃsu tīsu pi piṭakesu kovidā ahesuṃ. Iccevaṃ Sirimahāsīhasūrasudhammarañño[16] kāle pārupanabhikkhūhi nānāhutvā virūpaṃ āpajjitvā ekaṃsikagaṇo nāma visuṃ bhijji. Yathā pana ayamalaṃ ayato uṭṭhahitvā visadisaṃ hutvā viruddhaṃ[17] hotī ti evaṃ bhijjamānā pi gaṇā-rājā[18] pamādo anussuko hutvā attano attano rucivasen' eva caritvā nisīdiṃsu.

Tesu ca dvīsu gaṇesu pārupanagaṇe therā pāḷi-aṭṭhakathā-ṭīkā-gandhantaresu nītatthavasena[19] vuttaṃ vacanaṃ

[1] B. *corrects to* Thunna S. Tūna° [2] D. guṇāsi°
[3] °vaṭṭhana Min: ratarapattāni.
[4] A. tālavaṇṭhaṃ B. °daṇḍaṃ. [5] B. Thūna nāma gāme.
[6] A. yāyābhataṃ na jāni B. jānāti.
[7] A. S. Buddhaṅgura° B. *corrects to above.*
[8] B. Dīpayaṅga° [9] A. Uṭṭhagāme. [10] D. Suṇanda°
[11] A. Thaluppa° D. Tala° [12] B. Jayya° A. Jeyya°
[13] A. ākārāpetvā.
[14] A. sīsavaḍḍhana tarapatto ni āgaṇhāpetvā S. *and* D. °vaṭṭana°
[15] A. tālavaṇṭhaṃ. [16] Min: °bhūdhamma°
[17] A. viraddhaṃ. [18] S. gaṇaṃ rājā Min: gaṇarājā.
[19] D. A. niyattha°

nissāya nikkaṅkhā niddosā va[1] hutvā nisīdiṃsu. Ekaṃsikagaṇe pana therā attano attano vādo na pāḷiyaṃ na ca aṭṭhakathāsu neva ṭīkāsu nā pi gandhantaresu dissati; imam attham ajānantā idam eva saccaṃ mogham aññan ti vatvā keci pana sakasakasissānaṃ ovādam adaṃsu[2]; evarūpā pi sissā ovādaṃ paṭiggaṇhiṃsu.

Keci pana pāḷiyādīsu sakavādassa[3] anāgatabhāvaṃ ñatvā yeva aparisuddhacittā hutvā sammāsambuddhassa bhagavato mukhaṃ anoloketvā sammāsambuddhass' eva bhagavato gunaṃ anussaritvā sakavāde ākāse pasāritahattho viya apatiṭṭhāno[4] ti jānitvā yeva amhākaṃ vādo sampattalaṅkassa Saddhammacāritherassa vaṃsapabhavo ti anissāyabhūtam pi[5] nissayaṃ akaṃsu.

Abhūtena mahātheraṃ sīlavantaṃ abbhācikkhiṃsu. Byāsināmake gāme diṭṭhadhammikasamparāyikattham[6] anapekkhantassa hīnāyāvattakassa dussīlassa upāsakassa lañchaṃ datvā amhākaṃ vādanurūpaṃ ekaṃ gandham karohī ti uyyojetvā anāgate anubhaviyamānadukkhato abhāyitvā nissayam gavesiṃsū ti.

Tasmiñ ca kale Nigrodha-pāḷi-suvaṇṇa-vihāravāsī thero gāmavāsibhikkhuganaṃ samitiṃ[7] katvā tassa nāyako hutvā sīsaveṭhanaṃ adhārento[9] amaṅgalabhikkhū sāsane mā tiṭṭhantū ti araññavāsinam bhikkhūnaṃ gandhaṃ vikopetvā tato tato[10] pabbājesuṃ[11].

Atha Hatthisālagāmassa puratthimāya anudisāya Seṭṭhitale dakkhiṇāya anudisāya vihāre nisinne atirekapaṇṇāsa bhikkhū pi pabbājessāmā ti cintetvā gāmavāsibhikkhū saṃnahitvā agamāsi[12].

Atha rājā tam atthaṃ sutvā: Gāmavāsī gaṇo pi eko araññavāsī gaṇo pi eko. Gāmavāsibhikkhū araññavasībhikkhū

---

[1] A. B. *omit* va. [2] A. adiṃsu.
[3] S. bhāvassa. [4] D. ava°
[5] A. S. therassa viya vasavo ti anissāyatatam pi Min: *omits* vaṃsa.
[6] S. A. B. °attaṃ. [7] B. °pāṭi° [8] D. °taṃ.
[9] A. ādhārentā. [10] S. *omits*.
[11] A. pabbājeyyuṃ.
[12] A. sannahitvā āgamāsi B. sannayhitvā.

viheṭhetuṃ na sakkā sakasakavādavasena sakasakaṭṭhāne nisīditabban ti rājalekhanaṃ pesesi. Atha araññavāsībhikkhū sukhaṃ vasituṃ okāsaṃ labhiṃsu.

Kaliyuge chasattatādhike vassasahasse sampatte tassa rañño putto Mahāsīhasūradhammarājādhirājā nāma rajjaṃ kāresi. So yeva Surammarājā[1] ti ca Setibhindo ti ca vohārīyati[2].

Tassa rañño kāle Suvaṇṇayānalokanagāmavāsi-Ukkaṃsamālaṃ[3] nāma theraṃ antoyudhanāyako eko amacco ānetvā Ratananagarapuraṃ patvā Suvaṇṇakukkuṭācale vihāraṃ kārāpetvā ṭhapesi.

So pāḷi-aṭṭhakathā-ṭīkā-gandhantaresu ativiya cheko Vaṇṇabodhanaṃ[4] nāma Likhananayañ ca akāsi. Tassa gāmassa rājūhi dinnavasena cetiyajagganakamme yuttakulattā pana rañño ācariyaṭṭhāne aṭṭhapetvā antoyudhanāyakass' eva pūjanatthāya niyyādesi. Tassāpi rañño kāle sāmaṇerehi gāmapavesanakāle pārupitvā[5] pavisitabban ti ekacce vadiṃsu. Ekacce pana ekaṃsam uttarāsaṃgaṃ katvā pavisitabban ti vadiṃsu. Evaṃ aññamaññaṃ kalahaṃ akaṃsu.

Tattha Ukkaṃsamāla-nāmako thero pārupanagaṇe padhāno hutvā nānāgandhesu pārupanavattam eva āgatan ti pakāsiṃsu. Ekaṃsikagaṇe[6] pana Tiriyapabbatavihāravāsī mahāthero [padhāno hutvā] ācariyapaveṇīdassanavasena pārupanavādaṃ[7] paṭikkhipiṃsu.

Atha rājā ca Phalikakhacitavihāravāsitheraṃ[8] Mesuccavihāravāsitheraṃ[9] Suhatthatheraṃ[10] Buddhaṅkuratherañ cā ti ime cattāro there vinayavinicchakaṭṭhāne ṭhapetvā dve pakkhā attano attano vādaṃ dassentū ti āha.

[1] B. Suraccarājā D. Surajja°
[2] A. vohāriyatī ti Min: vohārīyati.
[3] Min: Ukkaṃsapālaṃ. [4] B. Vaṇṇabodhaniṃ.
[5] Min: pārupetvā. [6] B. ekaṃsaka°
[7] A. pārupāpanavādaṃ.
[8] B. rājā ca Phalikacitavihāra° A. rājā Kaphalika° S. Balikaṃcita.
[9] B. Meruccavihāra° Min: Meghuccana°
[10] B. Suhatta°

Te ca cattāro therā pāḷi-aṭṭhakathā-ṭīkā-gandhantaresu akovidā. Tesaṃ hi ṭhapetvā rājavallabhamattaṃ añño koci guṇaviseso natthi.

Rājagurubhāvatthāya yathā vyagghā rukkhagacchalatādipaṭicchanne[1] duggaṭṭhāne nisinne mige khuddakattā dubbale pi ganhetuṃ na sakkonti, evam eva te ekaṃsikathere rājānam nissāya gandhesu anāgatattā dubbale pi vādavasena abhibhavituṃ na sakkhiṃsu. Ten' eva parasenāya balavataṃ jānitvā nipaccākāram dassetva veraṃ[2] sametvā nisinno paṇḍitayodho viya vādaṃ niṭṭhaṃ apāpetvā yeva pārupanagaṇā[3] nisīdiṃsū ti.

Kaliyuge pana pañcanavutādhike vassasahasse sampatte tassa putto Mahārājādhipati nama rajjam kāresi. Pacchā pana terasādhike sate[4] vassasahasse ca sampatte Rāmaññaraṭṭhindo rājā tam abhibhavitvā ānītattā Patta-Haṃsāvatı ti pākaṭam ahosi.

Tassa rañño kāle Kukhananagare Jālasuttagāmato[5] Ñāṇavaraṃ nāma theraṃ ānetvā ācariyaṭṭhāne ṭhapesi. So pana thero pāli-aṭṭhakathā-ṭikā-gandhantaresu ativiya cheko sudhammasabhāyaṃ pariyattivācakānaṃ[6] sotārānam[7] atthāya Abhidhammatthasaṃgahapakaraṇassa gaṇṭhipadattham paṭhamam akāsi.

Tato pacchā Aṭṭhasāliniyaṃ gaṇṭhipadatthaṃ Surāvinicchayañ ca akāsi.

Tato pacchā tena raññā yācito Abhidhānapadīpikāya atthaṃ Marammabhāsāya yojesi. Rañño nāmalañchaṃ Chandālaṃkāra - Saddanetti - Vıdaggadaṇḍī - vyañjanayehi[8] alaṃkaritvā dassitaṃ Rājādhirājanāmattapakāsiniṃ[9] nāma gandham pi akāsi.

[1] Min: yathā vyagghekarukkha°
[2] A. B. veriṃ.
[3] A. pārupanakā nisīdiṃsun ti S. pārupanako.
[4] A. therasāmike sake.
[5] D. B. A. Jālayutta°
[6] A. parivatti° [7] D. *so* therānaṃ.
[8] A. chandolaṃkāsadda°
[9] A. Rājādhirājanāmattapakāsiniṃ D. °nāmattha°

Rājā Hatthisālanāmake dese kārāpitageham bhinditvā satapadhāne[1] vihāre kārāpetvā sabbesam pi vihārānam kittijeyyāvāsaṭṭhāpanan ti nāmāni paññāpetvā[2] tass' eva therassa adāsi. Vihāranāmen' eva ca therassā pi tam[3]-samaññā ahosi.

Tasmiñ ca kāle ayyakaraññо[4] pituraññо ca kāle tesaṃ dvinnaṃ guṇānaṃ vivādavasena avippakatavacanaṃ[5] puna vivādassa vūpasamanatthāya attano attano vādaṃ kathāpesi. Pārupanagaṇe so thero padhāno[6] hutvā ekaṃsikagaṇe pana Pāsaṃsathero padhāno hutvā kathāyuddhaṃ akāsi. Atha rājā ativiya rājavallabhaṃ Jeyyabhūmisuvaṇṇavihāravāsitheram tesaṃ vādassa vinicchindanatthāya vinayadharaṭṭhāne ṭhapesi.

Kiñcā pi so pana thero pāḷi-aṭṭhakathā-ṭīkā-gandhantaresu thokaṃ yeva[7] jānakattā pariyattikovidesu abbohāriko[8] yeva ahosi. Rājavallabhattā[9] pana rājā yathābhūtaṃ ajānitvā vinayadharaṭṭhāne ṭhapesi. Yathā pana ayaṃ puratthimadisā[10] ayam pana pacchimadisā[10] ti evam ādinā disāvavatthānamattaṃ[11] yeva kātuṃ samatthaṃ[12] naṅgalakoṭiyā saṃvaḍḍhantaṃ[13] purisaṃ rājāgāre dhammavinicchakāmaccaṭṭhāne[14] ṭhapeti.

Evam eva rājā ayaṃ īdiso ayaṃ īdiso ti ajānitvā vinayadharaṭṭhāne ṭhapitattā so Jeyyabhūmisuvaṇṇavihāravāsīthero tesaṃ dvinnaṃ pakkhānaṃ dvīsu vādesu ayaṃ bhūto ayaṃ abhūto ti vattuṃ na sakkā advāraghare paviṭṭhakālo viya tadā ahosi.

Seyyathā pi nāma mahiṃso[15] attano samīpe ṭhatvā devagītaṃ gāyitvā devavīṇaṃ vādentassa devagandhabbassa

---

[1] B. pamāṇe S. sakapamāṇe Min: *corrects to above.*
[2] A. maññapetvā B. pañña° [3] A. therassāmitam.
[4] A. karaka° [5] B. avippagata° [6] D. pamāno°
[7] D. so-ki-heva. [8] A. B. abbho°
[9] A. S. °vallabhatthā. [10] Min: °disāya.
[11] A. °vaccattānamattam Min: °vavattāna.
[12] B. tam attham.
[13] Min: naṅgalākoṭiyā yaṃ vaḍḍhannaṃ
[14] A. dhammavinicchakāmacchaṭhāne B. °vinicchikāmañ ca ṭhāne. [15] Min: *corrects to* mahino.

veḷusalākaṃ paharantassa ca gāmadārakassa[1] saddesu kiñci visesaṃ na jānāti evam idaṃ sampadaṃ daṭṭhabbaṃ. Atha rājā: Mama vijite ye ye bhikkhū yaṃ yaṃ icchanti te te bhikkhū taṃ taṃ caritvā yathākammaṃ nisīdantū[2] ti rājalekhanaṃ ṭhapesi. Tesaṃ vivādo tadā na vūpasami.

Aparabhāge terasādhike sate sahasse ca sampatte Ratanapuranagaraṃ vinassi[3].

Tato pacchā dutiye saṃvacchare Ratanasikhanagaramāpako[4] rājā Rāmaññaraṭṭhindassa rañño senaṃ yavakhettato chātakasakuṇam[5] viya attano puññānubhāvena Marammaraṭṭhato[6] nīharitvā sakalam pi Rāmaññaraṭṭhaṃ attano hatthagataṃ katvā rajjaṃ kāresi.

Tasmiñ ca kāle sakala-Marammaraṭṭhavāsīnaṃ cittaṃ pasādesi. Yathā nāma suriyātapena milāyantānaṃ kumudānaṃ Anotattodakena[7] siñcitvā haritattaṃ[8] pāpesi evam eva Rāmaññaraṭṭhindassa senābalātapehi dukkhappattānaṃ[9] Marammaraṭṭhavāsīnaṃ gahaṭṭhānañ[10] c'eva bhikkhūnañ ca attano puññānotattodakena siñcitvā kāyika-cetasikavasena duvidham pi sukham uppādesi.

Sakala-Maramma-raṭṭhavāsino ca: Ayaṃ amhākaṃ rājā bodhisatto ti vohāriṃsu. Atha ekasmiṃ ekasmiṃ māse catūsu catūsu[11] uposathadivasesu bhikkhusaṃghaṃ nimantetvā antepure pavesetvā piṇḍapātena bhojesi.

Rājorodhāmaccehi saddhiṃ uposathaṃ upavasi. Sabbesaṃ pi rājorodhāmaccānaṃ guṇatthāya[12] pāṭhaṃ saha atthayojanānayena vācuggataṃ kārāpesi.

Atha Beluvagāmavāsi[13]-Yasatheraṃ ānetvā attano ācariyaṭṭhāne ṭhapesi. Mahā-Atula-Yasadhammarājagurū

[1] A. *and* Min: °vārakassa. [2] D. nisīddha°
[3] A. D. vinassati.
[4] B. Yatana° D. Ratanasakha° A. saṃvacchaye Ratanāsīkhanagara°
[5] A. jātasakuṇaṃ B. cātaka°
[6] A. B. Rāmaññaraṭṭhato. [7] A. D. S. Anodatta°
[8] D. °atthaṃ. [9] A. dukkhuppattānaṃ.
[10] A. B. kahaṭṭhānañ. [11] A. B. catusu.
[12] B. guṇattāya. [13] D. Beluvā°

ti nāmalañcham pi adāsi. Tato paṭṭhāya pana Atulathero ti nāmena pākaṭo ahosi. Tasmiñ ca kāle pārupanagaṇapakkhā Palenagāmavāsī-Sujātatherādayo sāmaṇerānaṃ gāmapavesanakāle cīvaraṃ pārupitvā pavisitabban ti akkharaṃ likhitvā rañño santikaṃ sandesapaṇṇaṃ pavesesi. Atha ekaṃsikagaṇapakkhā pi Atulatherādayo pubbesaṃ rājūnaṃ kāle adhikaraṇaṃ vūpasami. Idāni vūpasamitakammaṃ puna na uppādetabban ti lekhanaṃ likhitvā rañño santikam pesesi.

Atha rājā dvinnaṃ pakkhānaṃ sakasakavādaṃ kathetukāmo pi[1]: Idāni rajapaṭisaṃyuttaṃ kammaṃ bahu atthi. Tiṭṭhatu tāva sāsanapaṭisaṃyuttaṃ kammaṃ[2], rājapaṭisaṃyuttam eva kammam paṭhamaṃ ārabhissāmi. Paccha sāsanapaṭisaṃyuttam kammaṃ karissāmi ti rājalekhanaṃ ṭhapesi.

Aparabhāge pana rajā evam āṇaṃ ṭhapesi: "Idani mama vijite sabbe pi bhikkhu mama ācariyassa matiṃ[3] anuvattitvā carantu "ti.

Atha pārupanagaṇabhikkhū pi ekaṃsikagaṇaṃ anuvattesuṃ[4] rañño āṇāvasena. Sahassorodhagāme pana dve mahātherā attano parisaṃ pārupanavasen' eva gāmapavesanavattaṃ paripūritabban ti ovaditvā nisīdiṃsu.

Tadā rañño ācariyo Atulathero[5] tam atthaṃ sutvā te pakkosāpesi. Te ca āgantvā nagaraṃ sampattakāle eko upāsako te[6] pasanno hutvā tesaṃ therānaṃ piṇḍapātena upaṭṭhahi. Atha Atulathero te mahāthere dūraṭṭhānato vālukaṃ ānetvā tassa upāsakassa[7] gehasamīpe okirāpesi. Idaṃ vinayadhammassa[8] aṇānulomavasena carantānaṃ daṇḍakamman "ti kolāhalam pi uppādesi. Atha tesaṃ vālukaṃ āharantānaṃ yeva aññamaññaṃ sallapesuṃ. Idāni

[1] Min: hoti pi.
[2] D. *adds* bahu atthi tiṭṭhatu tāva paṭisaṃyuttaṃ kammaṃ.
[3] S. mataṃ.
[4] S. anuvattitum A. B. anuvattetum.
[5] B. Yasatthero. [6] A. B. *omit* te.
[7] A. Tissakassa upāsakassa.
[8] Min: *corr.* vinayadhamma°

bhante vinayadhammānulomavasena ācarantānam amhākam īdisam kammam asāruppam[1]. Aho acchariyadhammo loke[2] ti eko thero āha. Atha pana eko thero evam āha: Idāni āvuso lokapālā devā īdisam adhammakammam disvā yeva ajjhūpekkhitvā apposukkā[3] nisīditum na sakkā, idāni lokapālā devā pamajjitvā nisīdanti maññe ti.

Tasmim yeva hi khaṇe vegena megho uṭṭhahitvā Atulatherassa vihāre rājagehe ca ekakkhaṇena asaniyo nipatimsu[4]. Evam samāno pi so thero atimānathaddhatāya[5] satim na labhi[6].

Puna rājā idāni mama vijite sabbe pi bhikkhū mama ācariyassa matim anuvattanti vā ma vā ti amacce pucchi.

Amaccā pi evam rañño ārocesum:

Idāni mahārāja Kukhananagare[7] Nīpagāme nisinno eko mahāthero Munindaghoso nama atthi. So parupanavasena attano parisam ovādetvā bahugaṇam uppādetvā nisīdatī ti[8].

Atha rājā evam āha:

Tam pakkosāpetvā[9] sudhammasabhāyam mahāthere[10] sannipātāpetvā tassa therassa vinayapaṇṇattim[11] yathābhutam ajānantassa yathābhūtam sabhavam[12] dassetvā ovādentū ti.

Atha amaccā tathā akamsu.

Mahātherā ca sudhammasabhāyam sannipatitvā tam pakkosetvā ovadimsu. Tesu pana mahātheresu eko thero bhūpālassa samgharañño ca mukham oloketvā bhagavato pana sammāsambuddhassa mukham anoloketvā Munindaghosatheram evam āha: Idāni āvuso imasmim Marammaraṭṭhe sabbe pi bhikkhū bhūpālassa samgharañño ca āṇam anuvattitvā ekamsikā yeva ahesum. Tvam yeva eko saddhim parisāya[13] pārupanavattam caritvā nisīdasi. Kasmā

---

[1] Min: *corr.* assāruppam. [2] A. B. loko.
[3] A. apposukko. [4] D. patimsu.
[5] S. A. °taddhatāya. [6] B. labhati.
[7] D. Kukhanagare. [8] A. nisīdimsū ti.
[9] A. B. D. °setvā. [10] A. therā. [11] B. pannattam.
[12] D. sabhāgam.
[13] B. *corrects to* parisāya *other MSS.* saparisāya.

panā tvaṃ mānathaddho[1] hutvā īdisaṃ anācāraṃ avijahitvā tiṭṭhasī ti. Atha Munindaghosathero tassa therassa mukhaṃ ujukaṃ oloketvā evam āha: Tvaṃ lajjī pesalo sikkhākāmo ti pubbe mayā sutapubbo; īdiso pana puggalo īdisaṃ vacanaṃ[2] vattuṃ[3] na yutto; īdisassa hi puggalassa īdisam vacanaṃ asāruppaṃ. Sace tvaṃ ayaṃ appapuñño nittejo anātho ti maṃ maññitvā agāravavasena vattum[4], iccheyyāsi evaṃ sante pi mamācariyassa mukhaṃ oloketvā mamācariyassa guṇaṃ jānitvā tasso sisso 'yan ti anussaritvā īdisaṃ vacanaṃ adhammikaṃ vattuṃ na sakkā ti.

Atha so thero tam pucchi: Ko pana tav' ācariyo ti. Atha sudhammasabhāyaṃ ṭhapitaṃ buddharūpam vanditvā: Ayaṃ mam' ācariyo ti āha. Mam' ācariyo ti vatvā pana bhikkhusaṃghamajjhe uṭṭhahitvā ekamsaṃ uttarāsaṃgaṃ katvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā: Ahaṃ bhante yāvajīvitapariyosānā[5] mama jīvitam yeva pariccajissāmi bhagavato pana tilokaggassa sikkhāpadaṃ na vijahissāmī ti ārocesi.

Atha rājā tam atthaṃ sutvā: Mānathaddho eso mama vijite nisīdāpetuṃ na vaṭṭati raṭṭhantaraṃ pabbājetabbo ti rājāṇāya raṭṭhantaraṃ pesesi.

Rājapurisā[6] ca tam pakkosetvā raṭṭhantaram ānesi[7]. Mahaṅgam[8] nāma desaṃ patva Mahaṅganāyako puriso rājapurisānam lañcaṃ[9] datvā evam āha: Ayam pana bhonto Marammaraṭṭhassa pariyantapadeso; idh' eva ṭhapetvā tumhe nivattathā ti.

Rājapurisā pi lañcaṃ gahetvā tatth' eva ṭhapetvā[10] nivattiṃsu. Thero pi catūhi disāhi āgatānaṃ bhikkhu-sāmaṇerānaṃ pārupanavasena ovādaṃ datvā pariyattiṃ vācetvā tattha nisīdi.

Abhidhammatthasaṃgahagandhassa atthayojanaṃ pi Marammabhāsāya akāsi.

[1] A. D. mānasaddho S. °saddho. [2] A. B. *omit* vā. [3] A. vatthu. [4] A. vatthuṃ. [5] B. yāvajīvikapariyosānā. [6] A. najjūrisā. [7] *Sic all MSS.* [8] B. Pahaṅgaṃ D. Bahaṅ° [9] A. lañjaṃ B. lañchaṃ. [10] A. taṃ vattā S. vattā.

Aparabhāge rājā tam attham sutvā: Idāni so thero mama vijitapariyante yeva nisīditvā amhehi anicchitam nivāritam kammam katvā nisīdi, tam pakkosathā ti āha.

Rājadūtā ca tattha gantvā pakkosimsu. Thero ca: Idāni mam rājā māretukāmo ti maññitvā sikkham paccakkhitvā gihīvattham nivāsetvā[1] tehi saddhim āgacchi.[2] Nagaram pana āgantvā pattakāle rañño santikam ānesi.

Atha rājā evam āha: Tvam[2] bhikkhu hutvā ganam vaddhāpetvā nisīdasī ti mayā sutam. Kasmā[3] pan' idāni gihī bhavasī ti. Sace tvam mahārāja mam māretukāmo pakkoseyyāsi, evam sati; yadi sikkham apaccakkhāya thitam mam māreyyāsi[4] tava bhāriyam kammam bhavissatī ti manasikaritvā tava kammassa abhāriyatthāya[5] sikkham paccakkhitvā āgato 'mhi sace mam māretukāmo 'si mārehī ti. Rājā ca bandhanāgāre thapetvā Siyāmaraṭṭham yujjhanatthāya gacchi. Yujjhanatthāya pana gantvā paccāgatakāle antarāmagge va devam gato ahosī ti.

Kaliyuge pana dvāvīsādhike vassasate sahasse ca sampatte tassa jetthaputto Siripavaramahādhammarājā nāma rajjam kāresi. Ratanasikhanagarato samkametvā Jeyyapuram dutiyam māpitattā Jeyyapuramāpako rājā ti pi tassa samaññā ahosi. Tasmiñ ca kāle Mahāpabbatabbhantaranagaravāsim Ñānatheram ānetvā ācariyaṭṭhāne thapesi. So kira thero gambhīrapañño. Ekasmim ekasmim divase nava vā dasa vā bhāṇavāre vācuggatam kātum samattho ahosi. Abhinavūpasampannakāle yeva Padavibhāgagandham Nyāsasamvannanam Yamakasamvannanam Mahāpaṭṭhānasamvannanam ca Marammabhāsāya akāsi. Rājā Mahābhūmiramanīyavihāram[6] nāma kārāpetva tass' eva adāsi. Ñānālamkāramahādhammarājā ti pi nāmalañcham adāsi.

Tasmiñ ca kāle pārupanagane therā evam cintesum: Idāni pana amhākam pakkhiko thero rañño ācariyo ahosi. Idāni mayam patiṭṭhānam labhāmā ti. Evam pana cin-

[1] S. A. vatthāni vāsetvā. [2] D. tumhākam.
[3] A. tasmā.
[4] B. thitam māreyya — *all MSS.* māreyya.
[5] A. abhāriyattāya. [6] S. °ramma°

tetvā sāmaṇerānaṃ gāmapavesanakāle cīvaraṃ pārupetvā pavisitabban ti sandesapaṇṇaṃ rañño santikaṃ pavesesi[1]. Atha Atulathero: Pubbe vuttanaye vūpasamitaṃ kammam idan ti[2] sandesapaṇṇaṃ rañño santikaṃ pavesesi[1].

Ten' eva aññamaññaṃ paṭivacanavasena dassetuṃ okāsaṃ na labhiṃsū[3] ti.

Tato pacchā kaliyuge pañcavassādhike dvisate sahasse sampatte tassa rañño Siripavara-sudhammamahārājindādhipati nāma rājā rajjaṃ kāresi.

Ratanapuraṃ pana tatiyaṃ māpakattā Ratanapuramāpako ti; ekassa pana chaddantanāgarājassa sāmibhūtattā Setibhindo 'ti ca samaññā ahosi.

Maraṃmagāmavāsicandovaraṃ[4] nāma theram ānetvā attano ācariyaṭṭhāne ṭhapesi. Bhūmikitti-atulam nāma vihāraṃ kārapetvā tassa adāsi. Jambudīpa-anantadhajamahādhammarājagurū[5] ti pi nāmalañcham adāsi. Tassa rañño kāle ekacce manussā diṭṭhivipallāsā[6] ahesuṃ; te pi pakkosāpetvā sammādiṭṭhim gaṇhāpesi. Tassa pana rañño kāle ekaṃsikagaṇaṃ abhibhavituṃ okāsam na labhiṃsū ti.

Tato pacchā kaliyuge aṭṭhatiṃsādhike vassasate sahasse ca sampatte tassa rañño putto Mahādhammarājādhirājā nāma[7] rajjaṃ kāresi. Nagarassa dakkhiṇadisābhāge pañcabhumikavihāraṃ kārāpetvā Jeyyabhūmivāsātulanāmena paññāpetvā Māyāvaṭṭakassa nāma therassa adāsi Guṇamunindābhisāsanadhammarājādhirājagurū ti pi nāmalañcham adāsi.

Tasmiñ ca kāle Nandamālo nāma thero Calaṅganagarassa puratthimadisābhāge vihāre nisīditvā bahunnam bhikkhusāmaṇerāṇaṃ gandhaṃ vācesi.

Sāmaṇerānaṃ gāmapavesanakāle pārupanavattam[8] eva paripūretvā pavisitabbaṃ ekaṃsikavattaṃ pana neva pāḷiyam na aṭṭhakathāyaṃ na ca ṭīkāsu nā pi gandhantaresu

[1] B. pesesi. [2] A. kammividhaṃ ti.
[3] B. alabhiṃsū ti.
[4] B. Caraccagāma° A B. °candā°
[5] Min: °ānandadhaja° [6] D. A. vippallā B. vippalāsā.
[7] A. B. rājā ti nāma rājā. [8] A. °pavattam.

nissāya tvaṃ chekataṃ patto ti[1] tassa[2] saṃvaṇṇanaṃ katvā upakāraṃ karohī ti. Atha Ariyavaṃsathero ācariyassa vacanaṃ sirasā paṭiggahetvā Abhidhammatthavibhāviniyā Maṇisāramañjūsaṃ nāma anusaṃvaṇṇanaṃ akāsi. Niṭṭhitaṃ niṭṭhitaṃ pāṭhaṃ uposathadivase uposathadivase Puññacetiyassa cetiyaṅgaṇe bhikkhusaṃghaṃ sannipātāpetvā bhikkhusaṃghassa majjhe vācāpetvā suṇāpesi; sace koci doso atthi taṃ vadathā ti.

Atha Arimaddananagarato cetiyavandanatthāya eko bhikkhu āgantvā parisakoṭiyaṃ suṇitvā nisīdi. Atha so bhikkhu dve vāram e, e[3] iti saddaṃ akāsi taṃ ṭhānaṃ sallakkhetvā ṭhapesi nivāsanaṭṭhānañ ca pucchi. Ariyavaṃsathero pi sakavihāraṃ patvā tasmiṃ ṭhāne upadhārento ekasmiṃ ṭhāne ekassa atthassa dvikkhattuṃ vuttattā punaruttidoso dissati. Ekasmiṃ ṭhāne imaṃ gandhan ti pulliṅgarūpena vattabbaṭṭhāne idaṃ gandhan ti napumsakaliṅgena[4] vuttattā liṅgavirodhidoso dissati.

Atha taṃ puggalaṃ pakkosāpetvā evam āha: Ahaṃ āvuso imaṃ gandhaṃ mahussāhena karomi. Tañ ca vivekakāle rattibhāge yeva potthakaṃ pattharitvā likhāmi. Evam mahussahena karontam pi tvaṃ aruccanākārena[5] saddam karosi.

Kīdisaṃ pana dosaṃ sutvā evam karosī ti pucchi. Atha so bhikkhu evam āha: Tayā bhante mahussāhena kate gandhe dosavasena bahu vattabbaṭṭhānaṃ natthi. Saddato c'eva atthato ca paripuṇṇe yev' esa gandho. Atha kho pana ekasmiṃ ṭhāne ekassa atthassa dvikkhattuṃ vuttattā punaruttidoso dissati. Ekasmiṃ pana imaṃ gandhan ti pulliṅgena vattabbaṭṭhāne idaṃ gandhan ti napuṃsakaliṅgena vuttattā liṅgavirodhidoso dissati. Evaṃ ettakaṃ yeva dosaṃ disvā īdisaṃ aruccanākāraṃ dassemī ti.

Atha Ariyavaṃsathero tuṭṭhacitto hutvā attano sarīrapārupitaṃ dupaṭṭacīvaraṃ imināhaṃ tava ñāṇaṃ pūjemī ti vatvā adāsi. Pacchākāle Adhikarājā taṃ atthaṃ sutvā nāmalañchaṃ[6] adāsi.

[1] B. patto 'si. [2] D. taṃ. [3] A. B. eva.
[4] A. puṅgaka° [5] B. B. arucanākārena. [6] D. lañcaṃ.

So ca Ariyavaṃsathero Maṇidīpaṃ nāma gandhaṃ Gandhābharaṇañ ca Jātakavisodhanañ ca pāḷibhāsāya akāsi.

Aṇuṭīkāya pana atthayojanam Marammabhāsāya akāsi. Ekaṃ samayaṃ Adhikarājā vihāraṃ gantvā dhammaṃ suṇi. Thero dhammaṃ desetvā niṭṭhitakāle yānabaliṃ sukhatthāya[1] yāci. Rājā adatvā nāvaṃ abhirūhitvā paccāgacchi. Antarāmagge nāvāya piyaṃ eko suṃsumāro mukhena gaṇhitvā niccalaṃ katvā ṭhapesi. Therena yācitaṃ yānabaliṃ dadāmī ti mahāsaddaṃ katvā rājā purise[2] tikkhattuṃ nicchāresi. Atha suṃsumāro nāvaṃ muñcitvā gacchi. Ekasmiñ ca kāle rājā vihāraṃ nikkhami. Atha ekā hatthinī vihārasamīpe bandhitvā ṭhapesi. Sā bodhirukkhasākhaṃ chinditvā khādi. Sā tatth 'eva bhūmiyaṃ pati.

Atha thero saccakiriyaṃ katvā mettābhāvanam bhāvetvā mettodakena siñci. Taṃ khaṇañ ñeva sā uṭṭhahi. Rājā ca taṃ acchariyaṃ disvā tassā agghanakamūlaṃ datvā vihārato nadītitthaṃ gamanamagge silāpaṭṭaṃ cinitvā[3] setuṃ akāsī ti.

Saddhammakittithero pana Ariyavaṃsatherassa saddhivihāriko Jetavanavihāravāsī; te pana therā Chapadagaṇavaṃsikā ti daṭṭhabbā.

Kaliyuge dvecattāḷīsādhike aṭṭhavassasate sampatte Ratanapuranagare yeva Sirisudhammarājādhipati nāma dutiyādhikarājā rajjaṃ kāresi tasmiñ ca kāle Pabbatabbhantaranagarato Mahā-Sīlavaṃso nāma thero[4] pañca cattāḷīsādhike aṭṭhavassasate sampatte Sumedhakathaṃ kabyālaṃkāravasena bandhitvā Buddhālaṃkārañ ca nāma kabyālaṃkāraṃ Pabbatabbhantarapaṭisaṃyuttañ c'eva kabyālaṃkāraṃ bandhitvā te gahetvā Ratanapuranagaraṃ āgacchi.

Atha rājā Thūpārāmacetiyassa āsannaṭṭhāne Ratanavimānavihāre[5] nisīdāpesi. So ca thero tattha sotārānaṃ

[1] D. sukhattāya. [2] A. B. S. rājapurise.
[3] B. khinitvā. [4] B. Sīlavaṃso nāma thero.
[5] A. Ratanābhimāna°

pariyattiṃ vācetvā nisīdi. So ca thero tattha nisinnānaṃ therānaṃ aṭṭhamako hoti. So ca Mahā-Sīlavaṃsathero kaliyugassa pannarasādhike aṭṭhavassasate jāto[1] tiṃsavassakāle Ratanapuranagaraṃ āgato ti porāṇapotthakesu vuttaṃ.

So pana thero Nettipāliyā atthayojanaṃ Marammabhāsāya akāsi Parāyanavatthuñ ca. Ratanapuranagare yeva Raṭṭhassāro nāma eko thero atthi Mahī-Sīlavaṃsatherena samaññāṇathāmo.

So pana Ratanapuranagare yeva kaliyugassa tiṃsādhike aṭṭhavassasate kāle jāto[2] Bhūridattajātakaṃ Hatthipālajātakaṃ Saṃvarajātakañ ca kabyālaṃkāravasena bandhi aññañ ca anekavidhaṃ kabyālaṃkāraṃ. Te pana dve therā kabyālaṃkārakārakā ti theraparamparāya pavesetvā[3] na ganenti porāṇakā. Ettha ca kiñcāpi samaṇānaṃ uposathikanan ca kabyālaṃkāraṃ bandhituṃ vācetuṃ vā kabyākabyavicāraṇaṃ[4] vattuṃ okāso laddho.

Sāsanavaṃsaṃ pana vattuṃ[5] okāsassa ativitthārāvasesattā[6] taṃ avatvā ajjhupekkhissāma. Uposathavinicchaye pana naccagītādisikkhāpadassa visaye vitthārena mayaṃ avocumha. Kaliyugassa gate saṭṭhādhike aṭṭhavassasate Ratanapuranagare yeva Siritribhanādityanarapati[7] varo[8] Mahādhammarajādhipatirāja rajjaṃ kāresi.

Tassa rañño kāle Tisāsanadhajo[9] nāma bhikkhu[10] Saddhammakittitherassa santike gandhaṃ uggaṇhi. Atha Arimaddananagarato eko mahāthero sotūnaṃ vācitvā Ratanapuranagare nisīdissāmi ti āgato. Atha Saddhammakittitherassa[11] gandhaṃ vācentass' eva vihārassa heṭṭhā nisīditvā so mahāthero saddaṃ suṇitvā evaṃ cintesi: Ekassa[12] santike ahaṃ navakaṭṭhāne ṭhatvā thokaṃ gandhaṃ

[1] A. jāte. [2] A. jāte (*corrected from* jāto).
[3] A. bhavesetvā.
[4] B. D. kappākappavicāranaṃ *corr.* kabbākabba°
[5] B. vatthuṃ. [6] Min: vitthāravasesattā.
[7] B. D. Siriribhavanādityanarapati. [8] B. pare A. vare.
[9] A. Sāsanadhajo S. D. Tissasamanacajo.
[10] A. sikkhā. [11] B. Saddhammatissa°
[12] A. *and* B. Etassa.

gaṇhissāmī ti. Atha so mahāthero Saddhammakittitherassa santikaṃ pavisitvā gandhaṃ vācāpetuṃ okāsam yāci. Atha Saddhammakittithero vassapamāṇaṃ pucchitvā: Tvaṃ bhaṇte mayā vuḍḍhataro 'sī ti āha. Ahaṃ tayā vuḍḍhataro pi samāno navakaṭṭhāne ṭhatvā gandhaṃ uggaṇhissāmī ti āha. Atha Saddhammakittithero tassa gandhaṃ vācesi.

Atha pasīditvā[1] pana taṃ mahātheraṃ Mahā-Sādhujjano ti nāmena voharati. Atha pacchā Marammaraṭṭhaṃ kaliyugassa pañcāsītādhika-aṭṭhasatakālato paṭṭhāya yāva aṭṭhāsītādhika-aṭṭhasatavassakālaṃ nānābhayehi[2] saṅkhubhitaṃ ahosi. Tadā Kambojaraṭṭhato Sirīhaṃsvā[3] nāma bhinnakulo āgantvā Ratanapuranagare rajjam gaṇhi. Atha so evaṃ cintesi: Bhikkhū adārā aputtikā hutvā puna sisse posetvā parivāraṃ[4] gavesanti. Sace bhikkhū parivāraṃ vicinitvā rajjabhāvam[5] gaṇheyyum evam sati rajjaṃ gahetuṃ[6] sakkhissanti idān 'eva bhikkhū gahetvā māretum vaṭṭatī ti evaṃ pana cintetvā Toṅ-bhī-luḥ[7] nāmake khettavane bahū maṇḍape kārāpetvā gomahisakukkuṭasūkarādayo māretvā bhikkhū bhojessāmī ti vatvā Jeyyapura-Vijayapura-Ratanapuranagaresu sabbe mahāthere bahūhi antevāsikehi saddhiṃ pakkosāpetvā tesu maṇḍapesu nisīdāpetvā[8] hatthiassādisenaṅgehi parivāretvā māresi. Tadā kira tisahassapamāṇā bhikkhū mariṃsū ti bhikkhū ca māretvā bahū pi potthake agginā jhāpesi[9] cetiyāni pi bhedāpesi. Aho vata pāpajanassa pāpakamman ti.

Honti c'ettha:

Sāsanaṃ nāma rājānaṃ nissāya tiṭṭhate idha,
Micchādiṭṭhī ti rājāno[10] sāsanaṃ dūsenti satthuno.

Sammādiṭṭhī ca rājāno paggaṇhant'eva sāsanaṃ,
Evañ ca sati ākāse ulurājā va dibbatī[11] ti.

---

[1] B. atipasīditvā. [2] B. ajīhi A. arīhi.
[3] B. Sahantvā nāma D. S. Sihantvā A. Sirihaṃ.
[4] A. *omits* parivāraṃ. [5] A. ajjabhāvaṃ.
[6] A. gaṇhituṃ B. ganhetuṃ.
[7] S. A. Le-tāñ-bhi-byuḥ D. To-ñā° B. No-bhī-byuh.
[8] A. nisīdāpesi A. *omits following passage to* aho vata &c.
[9] B. dhyāpesi. [10] Min:.°ditthikarājāno D. diṭṭhī hi rājāno.
[11] *Sic MSS.* Min: *corrects to* dippatī ti.

Atha kaliyuge ekavassādhike navavassasate sampatte ākāse bahūhi tārakehi dhūmā nikkhamiṃsu Caññaḥ-khuṃ[1] cetiye pi buddhapaṭibimbassa akkhikūpato udakadhārā nettajalāni viya nikkhamiṃsū ti Rājavaṃse vuttaṃ.

Atha Saddhammakittithero saddhiṃ Mahā-Sādhujjana-Tisāsanadhajatherehi Ketumatīnagaraṃ agamāsi.

Raṭṭhasārathero pi Sirikhettanagaraṃ sayam eva agamāsī ti porāṇapotthakesu vuttaṃ. Taṃ pana Rājavaṃse Sirikhettanagarindo Sativarājā taṃ ānesī ti vuttavacanena na[2] sameti. Saddhammakittithero pi Ketumatīnagare kālaṃ kato tato pacchā thokam[3] kālaṃ atikkamitvā Mahāsādhujjanathero tatth 'eva kālam akāsi.

Tisāsanadhajathero pana kaliyuge dvādasādhike navavassasate sampatte Haṃsāvatīnagare Anekasetibhindassa rañño kāle Ketumatīnagarato Haṃsāvatīnagaraṃ agamāsi. Tato pacchā ticattāḷīsavassiko hutvā kaliyuge terasādhike navavassasate Moḥ-ghāḥ-byanarapatirañño[4] kāle puna Jeyyapuranagaram sampatto hutvā Jetavanavihārasamīpe ekissam guhāyaṃ nisīdi. Mahā-Ariyavaṃsagaṇikassa Jetavanatherassa santike upasaṃkami.

Tasmiñ ca kāle Jetavanathero gilāno hutvā: Mayi kālaṃ kate mama ṭhānaṃ adhunā Hamsāvatīnagarato āgato Tisāsanadhajo nāma thero pariggaṇhitum samattho bhavissati tassa niyyādessāmī ti cintesi. Tasmiṃ khaṇe Tisāsanadhajathero purimayāme supinam passi matakalebaraṃ samīpam āgacchatī ti, majjhimayāme pana tam matakalebaraṃ guhāyaṃ pavisatī ti, pacchimayāme matakalebarassa maṃsaṃ satthena chindatī ti. Atha supinaṃ passitabhāvaṃ attano samīpe sayantassa ekassa sāmaṇerassa ārocesi. Ārocetvā ca pana parittaṃ bhaṇetvā[5] nisīdantass 'eva Jetavane thero taṃ pakkositvā Jetavanavihāraṃ tassa niyyādesi. Tisāsanadhajathero ca Jetavanavihāre nisīditvā gandhaṃ vācetvā nisīdi; Moḥ-ghāḥ-byanarapatirājā ca tassa anuggahaṃ akāsi.

[1] A. Caṭṭhā° D. Ca-ñiḥ. [2] A. *omits* na. [3] D. sokaṃ.
[4] A. Mo-byū° B. Moḥ-ghah-dhya° [5] B. khaṇitvā.

Pacchā kaliyuge soḷasādhike[1] navavassasate sampatte Haṃsāvatīnagarindo Anekasetibhindo nāma rājā Ratanapuranagaraṃ vijayitvā ekaṃ vihāraṃ kārāpetvā tassa adāsi. So' ca Tisāsanadhajathero Arimaddananagare Arahantagaṇavaṃsiko ti daṭṭhabbo.

Tassa pana sissā anekasatapamāṇā[2] lajjino ahesuṃ. Tesu pana sissesu Varabāhuthero, Bhūminikhāṇanagaravāsī[3] thero, Mahāraṭṭhagāmavāsino tayo mahātherā ti ime pañca therā visesato pariyattikovidā ti.

Tisāsanadhajathero ca mahallakakāle ānāpānasatikammaṭṭhānaṃ gahetvā araññaṃ pavisitvā vivekaṭṭhānaṃ gaṇhi. Tadā Jetavanagaṇādayo Arahantagaṇavaṃsā yeva aparabhāge yeva tesaṃ sissānusissaparamparāsu keci bhikkhū siracchādanaṃ nānāvaṇṇapaṭimaṇḍitañ ca tālavaṇṭaṃ gahetvā ācāravikāram āpajjimsu.

Kaliyuge ekavassādhike sahasse sampatte Ukkaṃsiko nāma rājā vihāraṃ kārāpetvā Tisāsanadhajatherassa sissabhūtassa Varabāhutherassa sissabhūtassa Mahā-Ratanākarassa nāma therassa adāsi.

So ca Mahā-Ratanākarathero Ukkaṃsikarañño Sirisudhammarājā-Mahādhipatī ti nāmalañchaṃ Chandālaṃkāraṃ saddanettinayehi[4] alaṃkāritvā dassitaṃ Rājindarājābhidheyya-dīpaniṃ[5] nāma gandham akāsi.

Tañ ca gandhaṃ parivisodhanatthāya Pabbatantarābhidheyyassa[6] mahātherassa niyyādesi. Tisāsanadhajatherassa sissabhūtesu Mahāraṭṭhagāmavāsīsu tīsu bhātikatheresu[7] jeṭṭho nisaṃ guhāsu[8] vasanto pariyattiṃ vācetvā nisīdi. Sativarājā ca tasmiṃ there ativiya pasanno ahosi. Ño-ṅa-ra-māḥ[9] nāmakassa rañño kāle pi cūlapitā ekaṃ vihāraṃ kārāpetvā tass'eva adāsi.

---

[1] A. soḍasādhike. [2] S. °sahassa°
[3] A. Bhūmininikhāṇa° B. Bhūminikhā° Min: °khaṇa°
[4] A. Khaṇḍālaṃkāra°
[5] S. °dhipati.
[6] B. tiropabbhatābhidheyyassa.
[7] D. nātikā° [8] B. tisarahāsu A. D. nisaṅguhasu.
[9] A. Min: Ño-ṅa-maḥ.

Ukkaṃsikarañño[1] kāle pi Maṃvanna-nāmake pabbate vihāraṃ kārāpetvā tass'eva adāsi. Tesu Mahāraṭṭhagāmavāsitheresu majjhimathero pi Tisāsanadhajatherassa jeṭṭhabhātikatherassa ca nivāsaṭṭhānabhūte Jetavanavihāre yeva gandhaṃ vācetvā nisīdi. Kaniṭṭhathero pi tesaṃ nivāsaṭṭhānabhūtesu yeva vihāresu gandhaṃ vācetvā nisīdi. Ettha ca Tisāsanadhajathero nāma lajji-alajjivasena dubbidho. Yathavuttathero pana lajjī yevā ti daṭṭhabbo.

Alajjī pana imasmiṃ theraparamparādassane na icchitabbo. Alajjibhūtassa pana Tisāsanadhajatherassa vatthuṃ idha avatvā ajjhupekkhissāma payojanābhāvā gandhassa papañcūpagamanatthā ti.

Ño-ṅa-ra-maḥ[2] nāmakassa rañño kāle Jeyyapure Suvaṇṇaguhavāsī[3] mahāthero Dakkhiṇārāma-vihāravāsī mahāthero Catubhūmika-vihāravāsī mahāthero Toṅ-bhī-luḥ[4] vihāravāsī mahāthero ca Tisāsanadhajatherassa saddhivihārikā yeva. Tesaṃ pana vatthuṃ pi gandhavitthārabhayena na vadāma. Lajjigaṇavaṃsika ete ti[5] vijānanam[6] eva h'ettha pamāṇaṃ ti.

Kaliyuge ekasaṭṭhādhike navavassasate sampatte phaggunamāsassa juṇhapakkhadutiyadivase sukkavāre Ratanapuranagaraṃ dutiyaṃ māpetvā Ño-na-ra-maḥ[7] nāma rājā rajjam kāresi. Sīhasūradhammarājā ti pi nāmalañchaṃ paṭiggaṇhi. Toṃ-bhī-luḥ-vihāravāsimahātherassa[8] uddissa catubhūmikavihāraṃ kārāpesi, cattāri mahāmunicetiyāni pi kārāpesi. Vihāracetiyesu aniṭṭhitesu yeva Sinninagaraṃ nikkhamitvā tattha veraṃ[9] vūpasamāpetvā paccāgatakāle saṅkhārasabhāvaṃ anatikkamanato devaṃgato ahosi.

Aho vata saṅkhāradhammā ti.

[1] A. B. D. Ukkaṃsiya°
[2] A. Ñoṃ-bhā-ra-myaḥ- B. Ñoṃ rā māḥ D. Ñño-ṅā-ra-māḥ.
[3] A. B. °guhāvāsimhā vāsī.
[4] Min: Tó-na-tī° A. Toṃ-bhī-lyaḥ D. To-ṅa-°.
[5] D. hi. [6] Min: vijānaṃ.
[7] A. °ṅaḥ-ra° D. Ñño-ṅā-rā-māḥ-so-nā.
[8] D. A. B. °theraṃ.
[9] A. veraṅgu Min: verī.

Honti c'ettha:

Seyyathā vāṇijānaṃ va gharagolikarūpakaṃ[1]
Taṃ taṃ disaṃ bhamitvā[2] va sīsaṃ ṭhapesi[3] uttaraṃ

Evaṃ lokamhi sattā[4] ca sandhicutīnam antare
Yathā tathā bhamitvā va ante ṭhapenti santanan[5] ti.

Kaliyuge sattasaṭṭhādhike navavassasate phaggunamāsassa kāḷapakkhaterasamiyaṃ tassa jeṭṭhaputto pitusantakaṃ rajjaṃ gaṇhi. Mahādhammarājā ti nāmalañchan pi paṭiggaṇhi. Pitu kāle aniṭṭhitāni cetiyāni puna kārāpesi. Catubhūmikavihārañ ca niṭṭhaṃ gamāpetvā[6] Toṃ-bhī-luḥ[7] mahātherassa paralokaṃ gantvā avijjamānattāya[8] Catubhūmikavihāravāsimahātherassa dassāmī ti antepuram pakkosāpesi.

Thero dve vārāni pakkosiyamāno pi nāgacchi. Tatiyavāre pana bahū saddhivihārikā: Antepuraṃ gantvā pavisatha[9], na hi sakkā rañña va pakkosito paṭikkhipitun ti āhaṃsu.

Atha thero evam āha: Ahaṃ āvuso raṭṭhapiḷanapiṇḍapātam bhuñjituṃ na icchāmi. Evam pi sace tumhe icchatha rañño santikaṃ gantuṃ, evaṃ sati idāni rañño santikaṃ ahaṃ gamissāmī ti antepuraṃ pāvisi.

Pavisitvā raññā saddhiṃ sallāpaṃ katvā: Ayaṃ vihāro araññavāsīnaṃ bhikkhunaṃ asappāyo ti paṭikkhipi. Evam pana bhante sati, tasmiṃ vihāre nisīdiyamānaṃ theraṃ upadissathā ti. Khaṇitthipādavihāravāsī mahārāja thero pariyattivisārado sikkhākāmo, tassa dātuṃ vaṭṭatī ti.

Atha rājā tassa taṃ vihāraṃ adāsi Mahāsaṃghanatho ti nāmalañchaṃ pi adāsi. So tattha pariyattiṃ vācetvā nisīdi. Tassa pana vihārassa parivārabhūtesu cattāḷīsāya

---

[1] A. sara goṭikaramakaṃ.
[2] D. S. A. samitvā D. *corr. from* bha°
[3] D. A. B. ṭhapeti. [4] A. satthā.
[5] B. santanunti D. san natun.
[6] B. nitthaṃ gahāpetvā. [7] D. To-ñā-°
[8] A. B. avijjahanatāya. [9] B. pavisati.

vihāresu uttarāya anudisāya ekasmiṃ vihāre vasanto Varābhisaṃghanātho nāma thero Maṇikuṇḍalavatthuṃ Marammabhāsāya akāsi.

Pacchimāya[1] anudisāya ekasmiṃ vihāre vasanto eko thero Sattarājadhammavatthuṃ Marammabhāṣāya[2] akāsi.

Tasmiñ ca kāle Bāḥ-maṃ-akyo Ācāra-akyo ti dvinnaṃ bhikkhūnaṃ ca lokadhammesu chekatāya dve vihāre katvā adāsi.

Te pana dve therā vedasatthakovidā pariyattipaṭipattīsu pana mandā Ramaññaraṭṭhato āgatā. Te pana theraparamparāya na gaṇenti porāṇā.

Kaliyuge tisattatādhike[3] navavassasate sampatte Mahāmunicetiyassa puratthimadisābhāge cattāro vihāre kārāpetvā catunnaṃ therānaṃ adāsi.

Te ca therā tattha nisīditvā sāsanaṃ paggaṇhiṃsu.

Tasmim yeva kāle Badaravanavāsı nāma eko pi thero atthi. So pi pariyattivisārado Chapadavaṃsiko. So ca thero yāvajīvaṃ yathābalaṃ sāsanaṃ paggaṇhitvā dutiyabhave Calaṅganagare ekissā itthiyā kucchimhi paṭisandhim gaṇhi. Dasamāsaccayena kaliyuge cattāḷīsādhike navavassasate sampatte budhavāre vijayitvā terasavassikakāle sāsane pabbajitvā pariyattiṃ uggaṇhi. Sirikhettanagarindo rājā Sirikhettanagaraṃ ānetvā Sirikhettanagare Sāmaṇero ti nāmena pākaṭo hutvā kaliyuge catupaṇṇāsādhike navavassasate sampatte paṇṇarasavassikakale Vessantarajātakam kabyālaṃkāravasena bandhi. Paripuṇṇavīsativassakāle Sirikhettanagare yeva Sirikhettanagarindo Veravijayo nāma rājā anuggahetvā upasampadabhūmiyaṃ patiṭṭhahi[4]. Pacchimapakkhādhiko nāma rājā Sirikhettanagaraṃ attano hatthagataṃ akāsi. Tasmiñ ca kāle taṃ theraṃ ānetvā Ratanapuranagare vasapesi. Sūrakittināmarañño kaniṭṭhabhātiko Erāvatīnadītīre catubhūmikavihāraṃ kārāpetvā tassa therassa ādāsi. Rāja ca Tipiṭakālaṃkāro ti nāmalañcham adāsi.

---

[1] D. majjhi° [2] A. B. *omit.*
[3] Min: ādhikena.
[4] B. patiṭṭhāti Min: patiṭṭhāhi.

Kaliyuge vassasahasse sampatte phaggunamāsassa puṇṇamiyaṃ saṭṭhivassiko hutvā Tiriyapabbataṃ gantvā araññavāsaṃ vasi. Dvevassādhike vassasahasse rājā tasmiṃ vihāraṃ kārāpetvā tass 'eva therassa adāsi. So pana Tipiṭakālaṃkārathero Sirikhettanagare Navaṅgakandare Pattalaṅkassa Atulavaṃsatherassa vaṃsiko. Sirikhettanagare Navaṅgakandare Suvaṇṇavihāre vasantassa tassa therassa kittighoso sabbattha patthari. Jeyyapure Erāvatīnadītīre Catubhūmikavihāre vasanakāle Aṭṭhasāliniyā ādito vīsati gāthānaṃ saṃvaṇṇanaṃ akāsi.

Sūrakittināmakassa kaniṭṭhabhātikassa yācanam ārabbha Yasavaḍḍhanavatthum[1] ca akāsi. Tiriyapabbate vasanakāle Vinayālaṃkāraṭīkaṃ akāsi. Pacchimapakkhādhikarañño kāle Mahāsaṃghanāthatheraṃ saṃgharājabhāve ṭhapesi.

So ca saṃgharājā ativiya pariyattivisārado. Tasmiñ ca kāle Ratanapuranagare pi Ariyālaṃkārathero nāma eko atthi. So pana Tipiṭakālaṃkāratherena samañāṇathāmo vayasā pi samānavassiko.

Tesu Tipiṭakālaṃkārathero gandhantarabahussutaṭṭhāne adhiko, Ariyālamkārathero pana dhātupaccayavibhāgaṭṭhāne adhiko ti daṭṭhabbo. Pacchā pana Ukkaṃsikarañño kāle te pi dve therā rañño ācariyā hutvā sāsanaṃ paggaṇhiṃsu. Tesu Ariyālaṃkārathero aparabhāge kālaṃ karitvā tassa therassa saddhivihārikassa Dutiya-Āriyālaṃkāratherassa Rājamaṇicūḷacetiyassa samīpe Dakkhiṇavanārāmaṃ nāma vihāraṃ kārāpetvā adāsi. Ukkaṃsiko nāma rājā pana jinasāsane bahūpakāro. So ca kaliyuge chanavutādhike navavassasate rajjaṃ patto; rajjaṃ pana patvā Siridhammāsokarājā viya cattāri vassāni atikkamitvā muddhābhisekaṃ paṭiggahetvā[2] Sirisudhammarājā-Mahādhipatī ti nāmalañcham pi paṭiggaṇhi. Ekasmiṃ pana samaye Haṃsāvatīnagaraṃ gantvā tattha nisīdi. Atha Rāmaññaraṭṭhavāsino evam āhaṃsu: Marammikabhikkhū nāma pariyattikovidā vedasatthaññuno natthī ti. Taṃ sutvā rājā

---

[1] B. Yasavaḍḍhana° [2] Min: pari°

Catubhūmikavihāravāsītherassa santikaṃ sāsanaṃ pesesi: Tiṃsavassikā cattāḷīsavassikā vā pariyattikovidā vedasatthaññuno bhikkhū Ramaññaraṭṭhaṃ mama santikaṃ pesethā ti. Atha Catubhūmikavihāravāsī thero Tipiṭakālaṃkāraṃ Tilokālaṃkāraṃ Tisāsanālaṃkārañ ca saddhiṃ tiṃsamattehi bhikkhūhi pesesi. Haṃsāvatīnagaraṃ pana patvā Mo-dho-cetiyassa[1] puratthimabhāge vihāre kārāpetvā tesaṃ ādāsi.

Uposathadivasesu sudhammasālāyaṃ Rāmaññaraṭṭhavāsino pariyattikovide vedasatthaññuno sannipātāpetvā tehi tīhi therehi saddhim kathāsallāpam kārāpesi. Atha Rāmaññaraṭṭhavāsino bhikkhū evam āhaṃsu: Pubbe pana mayaṃ Marammaraṭṭhe pariyattikovidā vedasatthaññuno natthī ti maññāma. Idāni Marammaraṭṭhavāsino ativiya pariyattikovidā vedasatthaññuno ti. Aparabhāge kaliyuge chanavutādhike navavassasate sampatte rājā Ratanapuranagaraṃ paccāgacchi.

Te pi therā[2] paccāgantukāmā Rāmaññaraṭṭhe padhānabhutassa Tilokagarū ti nāmadheyyassa[3] mahātherassa santikaṃ vandanatthāya agamaṃsu.

Tadā Tilokagaruthero pi tehi saddhiṃ sallāpaṃ katvā evam āha: Tumhesu pana Tipiṭakālaṃkārathero paṭhamaṃ āvāsavihāram labhissatī ti. Kasmā pana bhante evam avocā ti vutte ayaṃ pana piṇḍāya caranto pi antarāmagge veluvettādīni labhitvā gahetvā vihāre paṭisaṃkharaṇaṃ akāsi. Tasmāham[4] evaṃ vadāmi. Loke vihāre paṭisaṃkharaṇasīlā bhikkhū sīgham eva āvāsavihāraṃ labhantī ti porāṇatherā āhaṃsū ti āha.

Te pi Ratanapuranagaraṃ paccāgacchiṃsu. Tilokagarutherassa vacanānurūpam eva Tipiṭakālaṃkārathero sabbapaṭhamaṃ āvāsavihāraṃ labhī ti.

Kaliyuge pana navavassādhike vassasahasse sampatte rañño kaniṭṭho kālam akāsi. Atha rañño putto uccanagarabhojako[5] bālajanehi santhavaṃ katvā tesaṃ vacanaṃ

[1] A. S. *corr.* He-te° [2] S. tepiṭakattherā.
[3] A. Silogarumuti nāmadheyassa nāmatherassa.
[4] S. Tam ahaṃ. [5] A. Uccanagarato eko.

ādiyitvā paccūsakāle pitaram ghātetukāmo antepuraṃ sahasā pāvisi.

Rājā ca anagghaṃ[1] muddikaṃ gahetvā Nandajeyyena nāma amaccena Rājayodhena nāma amaccena ca saddhiṃ aññataravesena nagarato nikkhamitvā Rajatavālukanadiṃ sampatto. Tasmiñ ca kāle eko sāmaṇero mātāpitūnaṃ gehe piṇḍapātaṃ ānessāmī ti khuddakanāvāya nadiyaṃ āgacchi. Atha taṃ sāmaṇeraṃ disvā rājā evam āha: amhe bhante paratīraṃ nāvāya ānehī ti. Sāmaṇero ca āha: Sace upāsaka tumhe paratīraṃ āneyyaṃ bhattakāle atikkameyyan ti. Atha rājā: Amhe yeva sīghaṃ ānehi imaṃ muddikaṃ dassāmī ti assāsetvā ānetuṃ okāsam yāci.

Atha sāmaṇero karuññapattaṃ vacanaṃ sutvā paratīraṃ ānesi. Atha Catubhūmikavihāram patvā tasmiṃ vihāre therassa sabbam pi kāraṇaṃ ārocetva evam āha: Sace bhante amhe gaṇhituṃ[2] āgaccheyyam[3] te nivārethā ti. Thero ca: Mayaṃ mahārāja samaṇā na sakkā evaṃ nivāretuṃ; evam pi eko upāyo atthi. Nisinnavihāravāsī thero pana gihikammesu ativiya cheko. Taṃ pakkosetvā[4] kāraṇaṃ cintetuṃ yuttan ti. Atha taṃ pakkosetvā tam atthaṃ ārocetvā rājā idam avoca: Sace bhante amhe gaṇhituṃ āgaccheyyuṃ, atha kenacid eva upāyena te nivārethā ti. Atha so thero evam āha: Tena hi mahārāja mā kiñci soci mā bhāyi, vihāramajjhe sirigabbhaṃ pavisitvā nisīdathā ti vatvā piṇḍāya ācarante bhikkhū sāmaṇere sannipātāpetvā visuṃ visuṃ: Daṇḍahatthā hutvā ekassa pi purisassa vihāraṃ pavisituṃ okāsaṃ mā dethā ti vatvā senaṃ viya brūhesi. Sāmantavihāresu pi vasante bhikkhū-sāmaṇere pakkosi. Tadā kira āgantvā sannipātānaṃ bhikkhusāmaṇerānaṃ atirekasahassamattaṃ ahosi. Thero te vihāre dvārakoṭṭhakesu[5] āgatamagge ca visuṃ visuṃ daṇḍahatthā hutvā ārakkhaṇatthāya ṭhapesi. Yathā vaḍḍhakī sūkaro vyagghassa[6] nivāraṇatthāya visuṃ visuṃ sūkare saṃvidhāya

---

[1] A. anaṅgaṃ. [2] A. bhaṇituṃ.
[3] A. B. āgaccheyya. [4] Min: pakkosāpetvā.
[5] B. °guttakesu D. °kuḍḍa° Min: °koṭṭa°
[6] A. vyaggyassa.

ṭhapesī ti. Atha puttassa yodhā pi rājānaṃ gahetuṃ na sakkā[1]. Bhikkhusāmaṇerānaṃ gāravavasena balakkārena māretvā pavisituṃ na visahanti bhikkhusāmaṇerānaṃ bāhullatāya ca.

Tasmiṃ yeva saṃvacchare assayujjamāsassa kāḷapakkhapañcamito yāva kattikamāsassa kāḷapakkhapañcamī vihāre yeva rājā nilīyitvā[2] nisīdi. Atha antepuravāsikā amaccā puttam apanetvā rājānam ānetvā rajje ṭhapesuṃ. Rājā ca puna rajjaṃ patvā vihāre nisinnakāle mā bhāyi mahārāja tvaṃ jinessatī ti rañño ārocentassa vedasatthaññuno ekassa bhikkhussa Ca-ñaṅkhuṃ[3] cetiyassa āsannaṭṭhāne ekaṃ vihāraṃ kārāpetvā adāsi. Dhammanandarājagurū ti nāmalañcham pi adāsi. Tassa pana vijātaṭṭhānabhūtaṃ gāmaṃ nissāya Marammavohārena Ren-nat-ca-ka-ro-ḍa[4] ti samaññā ahosi.

Rājā ca puna rajjam patvā tasmim yeva saṃvacchare kattikamāsassa kāḷapakkhacuddasamiyaṃ sabbe pi mahāthere nimantetvā rājageham pavesetvā[5] piṇḍapātena bhojesi. Atha rājā evam āha: Catubhūmikavāsī thero samparāyikatthāvaho[6] ācariyo. Nisinnavihāravāsī thero pana diṭṭhadhammikatthāvaho ti evam Rājavaṃse vuttaṃ. Porāṇapotthakesu pana: Catubhūmikavihāravāsī thero ekantasamaṇo ācariyo Nisinnavihāravāsī thero pana yodhāraho yodhakamme[7] cheko ti rājā āhā ti vuttaṃ. Rājā kira samparāyikatthaṃ[8] anupekkhitvā[9] dinnakāle Nisinnavihārattherassa na adāsi. Kadāci kadāci pana diṭṭhadhammikattham anupekkhitvā tassa visuṃ adāsī ti; ettha ca yasmā Nisinnavihāravāsī thero rañño bhayehi[10] nivāraṇatthāya ārakkhaṃ akāsi na paresaṃ viheṭhanatthāya ānattikapayogo[11] ca na

---

[1] B. puttassa pi rājānam gahetuṃ na sakkā yodhā pi.
[2] B. nīlayitvā. [3] A. Chaṭṭha-khuṃ.
[4] B. Kā-ca-kā-roṃ A. Ta-caṃ-kā-ro-ṅā.
[5] S. D. A. B. pavisetvā.
[6] A. B. °parāyikatt° D. °katthā maho.
[7] S. A. Yodhāraho yeva kamme. [8] A. B. °attaṃ.
[9] B. anumapekkhitvā A. anapekkhitvā. [10] B. arehi.
[11] A. °yoge.

[illegible]ti tasmā[1] natthi āpattidoso. Saddhātissarañño bhayehi nivāraṇatthaṃ arahantehi therehi katapayogo viya daṭṭhabbo.

Catubhūmikavihāravāsī thero pana Khaṇitthipādagāme jāto Arimaddanapure[2] Arahantatheragaṇapabhavo yattha katthaci gantvā aññesaṃ bhikkhūnaṃ ācāraṃ yathābhūtaṃ[3] jānitvā[4] tehi catupaccayasambhogo na katapubbo antamaso udakam pi na pivitapubbaṃ[5] taṃ taṃ ṭhānaṃ pi[6] cammakhaṇḍaṃ gahetvā yeva gamanasīlo. Ukkaṃsikarājā pana Sirikhettanagare Dvattapoṅkaraññā kārāpita-cetiyasaṇṭhānaṃ gahetvā Rājamaṇicūlaṃ nāma cetiyam akāsi. Tam pana cetiyaṃ parimaṇḍalato tihatthasatapamāṇaṃ[7] ubbedhato[8] pi ettakam eva. Tassa pana cetiyassa catūsu passesu[9] cattāro vihāre kārāpesi; puratthimapasse Pubbavanārāmo nāma vihāro, dakkhinapasse pana Dakkhiṇavanārāmo nāma, pacchimapasse Pacchimavanārāmo nāma, uttarapasse Uttaravanārāmo nāma vihāro. Tesu catūsu vihāresu Uttaravanārāmo nāma vihāro asanipātagginā ḍayhitvā[10] vinassi. Avasese pana tayo vihāre pariyattikovidānaṃ tiṇṇaṃ mahātherānaṃ adāsi. Nāmalañcham pi tesaṃ adāsi. Pacchimassa rañño kāle yeva uttarapasse vihāraṃ kārāpesi.

Tasmiṃ pana cetiye chattam anāropetvā yeva so rājā devaṃ gato. Tesu pana catūsu vihāresu nisinnānaṃ therānaṃ Dakkhiṇavanārāmavihāravāsī mahāthero Kaccāyanagandhassa atthaṃ chabbidhehi saṃvaṇṇanānayehi alaṃkaritvā Marammabhāsāya saṃvaṇṇesi. Pacchimavanārāmavihāravāsī thero pana Nyāsassa saṃvaṇṇanaṃ chahi nayehi alaṃkaritvā akāsi.

Kaliyuge dasavassādhike sahasse sampatte tassa rañño putto Sirinandadhammarājā - Pavarādhipatirājā rajjaṃ kāresi. Pituno rājagehaṃ bhinditvā vihāraṃ kārāpetvā Tilokālaṃkārassa nāma mahātherassa adāsi. Ariyālaṃ-

[1] A. kasmā. [2] Min: *corr.* °nagare.
[3] D. ācārajātābhūtaṃ. [4] A. jānetvā.
[5] A. na pivanapubbā. [6] A. ṭhānan ti.
[7] Min: *corr.* parimāṇaṃ. [8] A. pubbedhato.
[9] A. B. vassesu. [10] Min: ḍahitvā.

kāratthero ca nāma Tipiṭakālaṃkāratherena samaññānathāmassa[1] Ariyālaṃkāratherassa sisso ti daṭṭhabbo.

Ayañ c'attho heṭṭhā dassito. Jeyyapure catubhūmika-Atulavihāraṃ kārāpetvā Dāṭhānāgarājagurutherassa adāsi. So ca thero Niruttisāramañjūsaṃ nāma Nyāsasaṃvaṇṇanaṃ akāsi.

Kaliyuge dvādasādhike vassasahasse sampatte phaggunamāse sotāpannā nāma ārakkhadevatā aññattha gamissāmā ti āhaṃsū ti nagarā supinaṃ passantā hutvā bahū sannipatitvā devapūjaṃ akaṃsu. Devatānaṃ pana saṃkamanaṃ nāma natthi; pubbanimittam ev' etan ti daṭṭhabbaṃ.

Tasmiñ ca kāle Cīnarañño[2] yodhā āgantvā Marammaraṭṭhaṃ dusesum. Sāsanaṃ abbhapaṭicchanno viya cando dubbalam ahosi.

Kaliyuge terasādhike vassasahasse sampatte tassa rañño kaniṭṭho Mahāpavaradhammarājā-Lokādhipati nāma rājā rajjaṃ kāresi. Tasmiñ ca kāle lokasaṃketavasena puññaṃ mandaṃ bhavissatī ti vedasatthaññūhi ārocitattā lokasaṃketavasen 'eva[3] abhinavapuññuppadanatthaṃ Khandhavārageharp kārāpetvā tāvakālikavasena saṃkamitvā nisīdi. Tato aparabhāge Uttarageharp bhinditvā tasmiṃ yeva ṭhāne vihāraṃ kārāpetva ekassa mahātherassa adāsi.

Dakkhiṇagehaṃ pana nagarassa puratthimadisābhāge vihāraṃ karāpetvā Aggadhammālaṃkāratherassa adāsi. So ca thero Kaccāyanagandhassa ca Abhidhammatthasaṃgahassa c'eva Mātikā-Dhātukathā-Yamaka-Paṭṭhānānañ ca attham Marammabhāsāya yojesi.

Uparājā ca mahāsetuno pamukhe ṭhāne Sovaṇṇamayavihāraṃ[4] karāpetvā Uttaragehavihāravāsitherassa antevāsikassa Jinārāmatherassa adāsi. Tasmiṃ yeva ṭhāne nānāratanavicitraṃ vihāraṃ kārāpetvā tass 'eva therassa antevāsikassa Guṇagandhatherassa adāsi.

So pana thero Khya-naḥ-tvaṃ gāme vijāto[5] vaye pana sampatte Ratanapuranagaraṃ gantvā pariyattiṃ uggaṇhitvā

[1] A. samaññanathāmassa.
[2] A. Khiṇarañño B. *corr.* Min: *corr.* khiṇa°
[3] A. saṃkheta° [4] Min: Sovaṇṇamahā° [5] B. pi jāto.

tato puna nivattitvā Padumanagare[1] Badaragāme[2] nisīditva pacchā Khya-naḥ-tvaṃ -gāme catūhi paccayehi kilamato hutvā vasi. Tasmiñ ca kāle tasmiṃ gāme Mokkhassa nāma purisassa santike ekaṃ anagghaṃ maṇiṃ rājā labhitvā ativiya[3] mamāyi. Khya-ṅaḥ-tvaṃ Mokkhamaṇī ti pākaṭo ahosi.

Atha Uttaragehavihāravāsī thero āha: Khya-ṅaḥ-tvaṃ gāmake na maṇi yeva anagghaṃ atha kho eko pi thero Guṇagandho nāma pariyattikovido anaggho yevā[4] ti.

Atha taṃ sutvā rājā taṃ pakkosetvā catūhi paccayehi upatthambhetvā pūjam akāsi.

Sahassorodhagāme Guṇasāro nāma thero Paliṇagāme Sujāto nāma thero ca Guṇagandhattherassa sissā yeva ahesuṃ.

Ekasmiñ ca kāle Tiriyapabbatavihāravāsī mahāthero bhikkhusamghamajjhe Aggadhammālaṃkāratheraṃ kīlaṇavasena evam āha: Amhesu āvuso antaradhāyamānesu[5] tvaṃ loke eko gandhakovidathero bhavissati[6] maññe ti. Atha Aggadhammālaṃkāro evam āha: Tumhesu bhante antaradhāyamānesu mayaṃ gandhakovidā na bhaveyyāma; ko nāma puggalo loke gandhakovido bhavissatī ti. Porāṇapotthakesu pana Ariyālaṃkāratthero: Na nu pan' idāni[7] mayaṃ gandhakovidā na tāva bhavāmā ti evam āhā ti vuttaṃ. So Aggadhammālaṃkārathero yeva raññā yācito Rājavaṃsasaṃkhepaṃ pi akāsi. So pana thero amaccaputto. Ekasmiñ ca kāle hīnāyāvattako[8] eko mahā-amacco rañño santikaṃ attanā upaladdhaparibhogaṃ sabbaṃ gahetvā vihāraṃ āgantvā Aggadhammālaṃkaratherena saddhiṃ sallāpam akāsi. Sallāpaṃ pana katvā sabbaṃ paribhogaṃ therassa dassetvā: Sace bhante tvaṃ gihī bhaveyyāsi ettakaṃ paribhogaṃ labhissasī ti[9] āha. Thero pi evam āha: Tumhākaṃ pana ettako paribhogo amhākaṃ

---

[1] B. Bhadunagare A. Baṇḍa° S. *corr.* Baddha°
[2] Min: Padara° [3] A. B. D. atīva.
[4] A. anaggho vido yeva.
[5] A. B. antaradhārayamānesu. [6] Min: bhavissasi.
[7] B. na nu padāni. [8] A. B. hīnāyavattako.
[9] *All MSS.* labhissatī ti.

dissati na dhammānuloman ti ovādaṃ abhiṇhaṃ adāsi. Pāḷi-aṭṭhakathādīsu āgatavinicchayaṃ dassetvā ekam pi gandham akāsi.

Atha ekaṃsikagaṇikā bhikkhū taṃ gandhaṃ rañño santikaṃ pavesiṃsu[1] dosāvikaraṇatthāya. Tasmiñ ca kāle rājā evarūpaṃ supinaṃ passi. Sakko hi devarājā setavattaṃ[2] nivāsetvā setālaṃkārehi alaṃkaritvā setakusumāni pilandhitvā rañño santikaṃ āgantvā evam āha: Aparantaraṭṭhe hi mahārāja Nammadā[3]-nadītīre pādacetiye bahūni tiṇāni uṭṭhahitvā aññamaññaṃ mūlena mūlaṃ khandhena khandhaṃ pattena pattaṃ sambandhitvā paṭicchādetvā ṭhitāni. Tāni pana pubbarājuhi yathābhūtam ajānantehi avisodhitāni, idāni pana tayā yathābhūtaṃ jānantena parisuddhaṃ kattukāmena visodhitabbāni. Tattha ca eko bhikkhu āgantvā upadesanayaṃ dasseti ti[4].

Evam pana supinaṃ passitvā Nandamālaṃ nāma theraṃ pakkosāpetvā Ratanapuranagarassa āsannaṭṭhāne[5] udakakīḷanatthāya kārāpite rājāgehe vasāpesi.

Atha thero sāmaṇerānaṃ gāmapavesanakāle pārupanavasena pavisitabban ti pāḷi-aṭṭhakathā-ṭīkā-gandhantarehi rājānaṃ jānāpesi. Yathā Mahā-Moggaliputta-Tissathero Siridhammāsokarājānaṃ sammāvādan ti[6]. Atha rājā: Paricitapāramīpuññasambhāro[7] mahāñāṇo jānāsi pārupanavādo yeva pāḷi-aṭṭhakathā-ṭīkā-gandhantaresu āgato, ekaṃsikavādo pana tesu katthaci pi na āgato ti. Evam pana jānitvā rañño gehe dve pakkhe there sannipātāpetvā attano attano vādaṃ kathāpesi.

Atha ekaṃsikatherā evam āhaṃsu: Tumhākaṃ pārupanavādo kattha[8] āgato ti. Tadā pārupanatherā: Parimaṇḍalaṃ pārupissāmī ti ādinā nayena pāḷi-aṭṭhakathā-ṭīkā-gandhantaresu pārupanavādo āgato ti āhaṃsu. Tato pacchā pārupanatherā evam āhaṃsu: Tumhākam pana ekaṃsikavādo kattha āgato ti.

[1] B. *corrects to* pesiṃsu. [2] A. sveta°
[3] S. A. Mammadā° [4] B. D. dassatī ti.
[5] A. esantaṭhāne.
[6] B. dhammavādan ti.
[7] A. paramitapuññam bhāro. [8] A. tattha.

Tadā te ekaṃsikatherā advāragharaṃ paviṭṭhakālo viya rattibhāge mahāvanamagge gamanakālo viya ca hutvā kiñci vattuṃ[1] na sakkā; mukhaṃ nāma kathanatthāya bhuñjanatthāya hotī ti vuttattā yaṃ vā taṃ vā vadantā pi rājānaṃ ārādhetuṃ na sakkhiṃsu.

Rājā ca theraṃ nissāya vinaye kosallatāya pāḷiyaṃ īdiso yeva āgato aṭṭhakathādīsu īdiso yevā ti vatvā: Tumhākaṃ ekaṃsikavādo pāḷi-aṭṭhakathā-ṭīkā-gandhantaresu na dissati. Evam pi samānā kasmā īdisaṃ vattaṃ[2] akamsū ti pucchi. Atha te ekaṃsikatherā catuhatthagabbhe saha bhaṇḍena gahitacorā[3] viya manussehi gahitakākā viya kiñci vattuṃ asakkuneyyatāya sabbadisāsu oloketvā yeva: Amhākaṃ cārittam pāḷi-ādīsu na diṭṭhapubbaṃ. Atha kho pana ācariyapaveṇivasena eva carimhā ti vatvā parājayaṃ patvā pārupanapakkhe yeva pavisimsū ti. Rājā ca ito paṭṭhāya bhikkhū pārupanavattam eva kārāpetuṃ sāmaṇerānam ovadantū ti rājāṇaṃ ṭhapesi.

Tato paṭṭhāya ekamsikapakkhā therā aruṇuggamanakāle kosiyā[4] viya sīsaṃ uṭṭhahituṃ na sakkā ti.

Lokasarabhū-mahācetiyassa puratthimadisābhāge dvīhi pāsādehi alaṃkataṃ catubhūmikaṃ Bhūmikittivirāmaṃ nāma[5] vihāraṃ kārāpetvā Nandamālatherassa adāsi. Narindābhidhajamahādhammarājādhirājagurū ti nāmalañcham pi adāsi.

So pana thero Chapadavaṃsiko ti daṭṭhabbo. Abhinavopasampannakāle yeva Vinayavinicchayassa Suttasaṃgahassa Mahāvaggaṭṭhakathāya ca atthayojanaṃ Marammabhāsāya akāsi. Sāsanasuddhidīpikaṃ nāma gandham pi akāsī ti.

Tato pacchā kaliyuge te cattāḷīsādhike vassasate sahasse sampatte phaggunamāsassa kāḷapakkha-paṇṇarasamiyaṃ Ratanasikhamāpakassa rañño majjhimaputto rajjaṃ kāresi.

[1] D. A. vatthuṃ.
[2] A. Min: vatthuṃ D. bhassaṃ.
[3] A. S. sahoḍḍhanagahita° Min: sahoḍḍhena.
[4] A. kāle re kosiyā.
[5] B. Bhūmikittivihāraṃ nāma.

Tadā rājā evaṃ cintesi: Ekaṃsikapārupanavasena uppanno vivādo pubbesaṃ rājūnaṃ[1] kāle vūpasamituṃ[2] na sakkā. Siripavarasudhammamahārājindādhipatino kāle pi rājagehe sannipātāpetvā rañño sammukhe[3] kathāpitattā[4] vissaṭṭhena[5] kathetuṃ okāsassa aladdhattā yathākāmaṃ vattuṃ avisahattā[6] parājayo ahosī ti lesaṃ oḍḍituṃ[7] okāso bhaveyya; mayhaṃ pana kāle īdisaṃ akatvā tesaṃ tesaṃ therānaṃ vihāre dūtaṃ pesetvā sakasakavādaṃ kathāpessāmi[8]. Evaṃ hi sati te te therā vissaṭṭhā[9] hutvā kathessantī ti.

Evam pana cintetvā antoyudhanāyakaṃ amaccaṃ padhānaṃ katvā tesaṃ tesaṃ therānaṃ santikaṃ gantvā ārocāpesi: Sakasakavādaṃ vissaṭṭhā hutvā vadathā ti. Atha ekaṃsikagaṇikā therā: Amhehi vuttavacanaṃ pāḷi-ādīsu na dissati. Atha kho pana ācariyapaveṇivasen' eva mayaṃ carimhā ti anujāniṃsu.

Mahārājā ca: Evaṃ therānaṃ anujānane sati kiñci kattabbaṃ natthi. Idāni parimaṇḍalasuppaṭicchannasikkhāpadāni avikopetvā sāmaṇerā gāmaṃ pavisantū ti rājalekhanaṃ[10] tattha tattha pesesi.

Aparabhāge pana Sahassorodhagāmato upasampadāvasena[11] sattavassikaṃ Ñāṇaṃ nāma bhikkhuṃ ānetvā Antoyudhavihāraṃ nāma kārāpetvā tassa adāsi. Ñāṇābhisāsanadhajamahādhammarājagurū ti nāmalañcham pi adāsi.

Atha raññā yācito[12] Rājābhisekagandhaṃ parisodhetvā Marammabhāsāya atthaṃ yojesi.

Aparabhāge bhagavā dharamāno[13] yeva āgantvā catunnaṃ yakkhānaṃ dametvā tehi dinnaṃ maṃsodanaṃ[14] paṭiggahetvā Pabbatasāmantadesaṃ gantvā paribhuñjitva taṃ ṭhānaṃ oloketvā sitaṃ pātvakāsi.

[1] D. pubbe saṃgharājūnaṃ. [2] A. upasamituṃ.
[3] D. pamukhe. [4] D. tathā pi°
[5] S. visagaṭṭhena D. visaṭhena. [6] D. S. °tthā.
[7] D. oṭṭitum Min: oddhituṃ. [8] °ma.
[9] D. visāṭhā. [10] Min: rājā lekhanaṃ.
[11] A. °vassena. [12] A. rañño jāto.
[13] A. dharamāne. [14] D. pi sodanaṃ.

Atha Ānandathero kāraṇam pucchi. Anāgate kho Ānanda imasmiṃ dese mahānagaraṃ bhavissati, cattāro ca ime yakkhā tasmiṃ nagare rājāno bhavissantī ti vyākāsi.

Yathāvyākataniyāmen' eva kaliyuge catucattāḷīsādhike vassasate sahasse ca sampatte māghamāsassa kāḷapakkhadvādasamiyaṃ aṅgāravāre Uttaraphagguṇīnakkhattena[1] yoge Amarapuraṃ nāma mahārājaṭṭhānīnagaraṃ māpesi.

Siripavaravijayānanta-Yasatribhavanādityādhipatipaṇḍitamahādhammarājā[2] ti nāmalañcham pi paṭiggaṇhi.

Aggamahesiyā kārāpitaṃ Jeyyabhūmivihārakittināmakaṃ vihāraṃ Guṇābhilaṃkārasaddhammamahādhammarājādhirājagurutherassa[3] adāsi. So La-khaṃ-khum-kha-rāṃ-to[4] iti vuccati. Kanninagarabhojakāya[5] rājakaññāya kārāpitaṃ Ramaṇīyavirāmaṃ nāma vihāraṃ Gunamunindādhipatimahādhammarājātirājagurutherassa adāsi. So Mārılamka-khā-rā-to[6] iti vuccati uparañño deviyā kārāpitam Maṅgalādhirāmam[7] nāma vihāram Tipiṭakasaddhammasāmimahādhammarājādhirājagurutherassa adāsi.

So Khum-tā-kha-rā-to[8] iti vuccati. Majjhimagehavāsideviyā kārāpitaṃ Mangalāvāsātulaṃ nāma vihāram Ñāṇajambudīpa-anantadhajamahādhammarājādhirājagurutherassa[9] adāsi. So Maṃ-gaṃ-kha-rā-to iti vuccati. Ime pana cattāro mahāthere saṃgharājaṭṭhāne ṭhapesi.

Uttaragehavāsideviyā kārāpitaṃ Mangalabhūmikittim nāma vihāraṃ Kavindābhisaddhammavaradhajamahādhammarājagurutherassa[10] adāsi. So Ño-ṅā-kha-naṃ-kha-rā-to[11] iti vuccati.

---

1 A. °phalguniṃ° Min: uttarā°

2 B. °kri° D. °ānanda-yasatribhavanādityādi-patıpandıto° Min: maṇḍito.

3 B. °rājā ti rājaguru°

4 D. To-ma-ṅā-ṭa-ñi-ja-rā-to B. Yo-maṃ-da-khum-cha-rā-toṃ A. Yo-kha-khuṃ-kha-ra-to.

5 D. °kāra Min: bhojanāya.

6 D. Meta-mātula-u-cha-ra-to.

7 B. Maṅgalāvirāmaṃ D. °vihāraṃ.

8 B. Maṃ-Charātoṃ D. Chuṃ-thāḥ-cha-rā-to.

9 D. °Ānanda° 10 B. D. °dharadhaja°

11 D. Ñño-ṅā-ka-na-cha-rā-no.

Sirikhettanagarabhojakena rājakumārena kārāpitam Atulabhūmivāsam[1] nāma vihāram Kavindābhisaddhammapavaramahādhammarājaguruttherassa adāsi. So[2] Ne-nokhe-rām-to[3] iti vuccati.

Anto-amaccena[4] ekena kārāpitam vihāram Ñāṇālamkārasaddhammadhajamahādhammarājaguruttherassa adāsi. So Kham-ga-tam-khā-ram-to[5] iti vuccati.

Vāmabalanāyaken'[6] amaccena kārāpitam vihāram Paramasirīvamsadhajamahādhammarājaguruttherassa[7] adāsi. So Ma-tīh-kha-rām-to[8] iti vuccati.

Dhammavinicchakena[9] eken' amaccena kārāpitam vihāram Kavindasāradhajamahādhammarājādhirājaguruttherassa[10] adāsi. So Lo-kam-pa-nam-ram-to[11] iti vuccati.

Iccevam pariyattikovidānam anekānam mahātherānam saddhim nāmalañchena vihāram datvā anuggaham akāsi. Yasmā pana sabbesam therānam nāmam uddharitvā visum visum kathite ayam Sāsanavamsapadīpikakathā atipapañcā[12] bhavissati tasmā idha ajjhīpekkhitvā[13] vattabbam' eva vakkhāmi[14].

Pacchābhāge cattāro mahāthera jarādubbalatāya yathākāmam sāsanam visodhetum na sakkhissantī ti maññitvā puna attha there etehi catūhi mahātherehi saddhim sāsanam visodhāpetum samghanāyakaṭṭhāne ṭhapesi, seyyathīdam: Kavindābhisaddhammapavaramahādhammarājaguruthero, Tipiṭakālamkāradhajamahādhammarājaguruthero, Cakkindā-

---

[1] B. °bhūmi vā nāma.
[2] D. S. A. B. Yo.
[3] D. Re-to-che-rā-to B. Ññā-to-ña-kha-rā-tom.
[4] Min: *corr.* ante°
[5] D. Cha-ñā-te-ja-rā to B. Cham-ta-cha-rā-tom.
[6] D. Gamabala°
[7] D. Marama° S. Pavara°
[8] D. Mī tih cha rā to B. Ma-tīh-cha-rā-to.
[9] B. °vinicchikena. [10] A. Kabindha°
[11] D. Lo-kam-ha-ka-ñāh-cha-rā-to B. Lo-kam-ha-nā-kañah-cha-rā-tom.
[12] S. A. *omit* ati.
[13] S. A. ajjupekkhitvā.
[14] A. B. vakkhāmā ti.

bhidhajamahādhammarājaguruthero, Paramasirīvaṃsadhajamahādhammarājaguruthero, Janindābhipavaramahādhammarājaguruthero[1], Mahāñāṇābhidhajamahādhammarājaguruthero[2], Ñāṇālaṃkārasaddhammadhajamahādhammarājaguruthero, Ñāṇābhisāsanadhajamahādhammarājaguruthero ti.

Atha arahā pi samāno nissayamuccakaṅgavikalo vinā nissayācariyena vasituṃ na vaṭṭatī ti[3] jānitvā nissayācariyapahonakānaṃ therānam nissayaṅgāni nissayamuccakārahānaṃ[4] nissayamuccakaṅgāni paripūrāpetvā nissitakānaṃ nissayaṃ gaṇhitvā va nisīdāpesi.

Tato pacchā kaliyuge paññāsādhike vassasate sahasse ca sampatte Ñāṇābhisāsanadhajamahādhammarājagurutheraṃ yeva ekaṃ saṃgharājaṭṭhāne ṭhapesi. Tato paṭṭhāya so yeva eko saṃghanāyako hutvā sāsanaṃ visodhesi[5].

Tato pacchā ekapaṇṇāsādhike vassasate sahasse sampatte phaggunamāse Mahāmunicetiyassa dakkhinadisābhāge dvīhi iṭṭhakamayehi pākārehi parikkhittam[6] pañcabhūmikaṃ Asokārāme Ratanabhūmikittim nāma vihāraṃ atimahantaṃ kārāpetvā Ñāṇābhisāsanadhajamahādhammarājagurutherassa adāsi.

Ñāṇābhivaṃsadhammasenāpatimahādhammarājādhirājagurū ti nāmalañcham pi puna adāsi. Tato aññāni Jeyyabhūmivihārakittimaṅgalavirāmādayo aneke pi vihāre tass' eva adāsi.

So pana tesu vihāresu vārena nisīditvā pariyattiṃ vācesi, Ubhatovibhaṅgāni pi vācuggataṃ akāsi, niccaṃ yeva ekāsanikadhutaṅgaṃ samādiyi.

So pana thero upasampadavasena[7] pañcavassiko hutvā pubb' eva saṃgharājabhāvato Peṭakālaṃkāraṃ nāma nettisaṃvaṇṇanaṃ abhinavaṭīkaṃ akāsi. Aṭṭhavassikakāle saṃgharājā ahosi. Saṃgharājā hutvā Sādhujjanavilāsiniṃ nāma Dīghanikāyaṭīkam akāsi.

---

[1] Min: Janindātri°
[2] A. Ñāṇābhisāsana° D. Ñāṇābhisāsana Min: Ñāṇābhiñña°
[3] A. vaṭṭhati. [4] D. °kānaṃ. [5] Min: visodhayi.
[6] B. paṭikkhittaṃ. [7] B. °vassena.

Ariyāvaṃsālaṃkāraṃ nāma gandhañ ca akāsi. Mahādhammaraññā[1] yācito Jātakaṭṭhakathāya atthayojanaṃ, Catusāmaṇeravatthuṃ, Rājovādavatthuṃ[2], Tigumbathomāṇaṃ[3], Chaddantanāgarājuppattikathaṃ, Rājādhirājavilāsiniṃ nāma gandhañ cā ti evam ādayo pi akāsi.

Kaliyuge pana dvāsaṭṭhādhike vassasate sahasse ca sampatte Sīhaḷadīpato Ambagahapatisso[4], Mahādhampo[5], Kocchagodho[6], Brāhmaṇavattho, Bogaṇavattho[7], Vāturagammo ti ime cha sāmaṇerā dasa dhātuyo dhammapaṇṇākāratthāya ānetvā Amarapuraṃ nāma mahārājaṭṭhānīnagaraṃ āgatā saddhiṃ ekena upāsakena.

Atha Ñāṇābhivaṃsadhammasenāpatimahādhammarājādhirājagurunā[8] saṃgharaññā, upajjhāyena Kavindābhisaddhammadharadhajamahādhammarājaguruthereṇa, Janindābhidhajamahādhammarājaguruthereṇa, Munindaghosamahādhammarājaguruthereṇā ti evam ādīhi rājaguruherehi kammavācācariyehi Hatthirajjasuvaṇṇaguhāsīmāyaṃ[9] upasampadakammaṃ kārāpesi. Upāsakañ ca sāmaṇerabhūmiyaṃ patiṭṭhāpesi. Tato pacchā ca anekavāraṃ āgatānaṃ bhikkhūnaṃ puna sikkhaṃ gaṇhāpesi sāmaṇerānañ ca upasampadakammam kārāpesi upāsakānañ ca pabbajjakamman ti.

Aparabhāge pana kaliyuge cha cattāḷīsādhike vassasate sahasse ca sampatte pitu rañño ācariyapubbo Atulo nāma, thero cīvarapaṭalaṃ uparisaṃghāṭiṃ urabandhanavatthaṃ bandhitabban ti Cūḷagaṇṭhipade vuttattā sāmaṇerānaṃ gāmapavesanakāle[10] ekaṃsaṃ uttarāsaṃgaṃ[11] katvā urabandhanavatthaṃ[12] bandhitvā yeva pavisitabban ti daḷhaṃ katvā rañño santikaṃ lekhanaṃ pesesi[13].

[1] A. °rañño. [2] A. Rājovādana°
[3] A. Tigumbhatemanaṃ Min: Tirambhatigumba° D. Tirambhave bhamanaṃ.
[4] A. Ampagahapatiso sā B. Ambagahatisso.
[5] D. B. °dampo. [6] A. Koccagodho.
[7] A. B. Brāhmaṇavatto D. Bhogahavattovanno.
[8] A. °Dhammasenādhipati° [9] D. Hatthirajju°
[10] Min: pavisana° [11] A. °saṃghaṃ° [12] B. vattaṃ.
[13] A. lekhaṃ pavesesi Min: lekhaṇaṃ pavesesi.

Atha rājā taṃ sutvā mahāthere sudhammasabhāyaṃ sannipātāpetvā Atulatherena saddhiṃ sākacchaṃ kārāpesi. Atha Atulathero cīvarapaṭalaṃ uparisaṃghāṭiṃ katvā urabandhanavatthaṃ bandhitabban ti Cūḷagaṇṭhipade āgatapāṭhaṃ dassetvā sāmaṇerānaṃ gāmapavesanakāle ekaṃsaṃ uttarāsaṃgaṃ katvā urabandhanavatthaṃ bandhitvā pavisitabban ti āha.

Atha mahātherā naṃ[1] pucchiṃsu: Īdiso adhippāyo aññattha dissati vā mā vā ti.? Atha Atulathero evam āha; Aññattha pana īdiso adhippāyo na dissatī ti. Evam hotu ayaṃ gandho kena kenā ti Sīhaḷadīpe Anurādhapurassa dakkhiṇadisābhāge Pokkantigāme[2] arahantena Moggallānatherenā ti. Ayam attho katham jānitabbo ti. Piṭakattayalakkhaṇagandhe āgatattā ti. Ayañ ca Piṭakattayalakkhaṇagandho kuto laddho ti. Buddhaghosatherena kira Sīhaḷadīpato ānītattā tato laddho. Ayaṃ hi gandho Sīhaḷadīpato attanā ānītesu gandhesu asuko gandho asukena therena kato ti viññāpanatthāya Buddhaghosatherena kato. Idānāyaṃ gandho amhākaṃ hatthe saṃvijjatī ti. Sace idānāyam gandho tumhākaṃ hatthe saṃvijjati amhākaṃ dassehī ti. Passath' āvuso ayam amhākam hatthe[3] gandho ti dassesi[4]. Atha mahātherehi saṃgharājapamukhehi tasmiṃ gandhe pi dassite[5] Vinayagaṇṭhipadaṃ Sīhaḷadīpe Parakkamabāhurañño kāle Moggallānathero akāsī ti āgataṃ[6] na Cūḷagaṇṭhipadaṃ Sīhaḷadīpe Anurādhapurassa dakkhiṇadisābhāge Pokkantigāme arahā Moggallānathero akāsī ti. Atha therā evam āhaṃsu: Kasmā pana Piṭakattayalakkhaṇagandhe anāgatam pi āgataṃ viya katvā musā vadatha. Nanu tumhākam pi ekaṃsikabhikkhūnaṃ musāvādasikkhāpadaṃ atthī ti. Atha Atulathero uttarim vattuṃ asakkuṇeyyattā luddakassa vākare bandhe migo[7]

[1] A. B. D. taṃ. [2] A. Pokkhanti°
[3] Min: gandhe D. tattha.
[4] A. *and* Min: *omit from* idānāyam (*1st time*) *to* gandho ti dassesi.
[5] A. B. S. passite. [6] A. D. S. āgatā.
[7] Min: bandhamigo.

viya bandhamāno[1] hutvā aṭṭhāsi; sahoḍḍhena gahīto[2] viya coro sahamusāvādakammena so thero gahīto ahosī ti.

Idaṃ[3] imassa atthassa āvibhāvatthāya[4] vatthu.

Imasmiṃ kira raṭṭhe eko janapadavāsī puriso kenacid eva karaṇīyena Amarapuraṃ nāma mahārājaṭṭhānīnagaraṃ āgacchi. Āgantvā ca paccāgatakāle[5] antarāmagge pātheyyaṃ khayaṃ ahosi. Ath' assa etad ahosi[6]: Idāni mama pātheyyaṃ khayaṃ. Imasmiṃ kira raṭṭhe Sahassorodhagāme Laddhavaro nāma mahāseṭṭhi sabbattha bhūtale ativiya pākaṭo. Tassāhaṃ ñātī ti vañcetvā kathessāmi. Evam sati tena mahāseṭṭhinā mittasanthavaṃ kātuṃ te te gāmikā manussā mama bahu lābhaṃ dassayissanti[7]. Tadā pātheyyena akiccho[8] bhavissāmī ti. Evam pana cintetvā antarāmagge sampattasampattagāmesu mahābhogānaṃ gehaṃ vicinetvā mahābhogānaṃ santikaṃ pavisitvā kathāsallāpaṃ akāsi.

Atha te te gāmikā: Tvaṃ kuto āgato kuhiṃ gamissasi kassa ñāti ko vā tvan ti pucchiṃsu. Amarapuramahārājaṭṭhānīnagarato āgato Sahassorodhagāmaṃ gamissāmi; Sahassorodhagāme Laddhavarassa nāma mahāseṭṭhino jāmātā Dhanavaḍḍhako nāmāhan ti āha.

Atha te te gāmikā Laddhavarena mahāseṭṭhinā mittasanthavam kātuṃ nānābhojanehi bhojesuṃ, aññehi pi bahūhi paṇṇākārehi saṃgahaṃ akaṃsu. Iminā va nayena sampattasampattagāmesu vañcetvā attano guṇaṃ kathetvā addhānamaggaṃ tari. Pacchā pana Sahassorodhagāmaṃ sampatto, so Sahassorodhagāmaṃ na sampattapubbo Laddhavaro mahāseṭṭhi tena na diṭṭhapubbo; Sahassorodhagāmaṃ sampatte yeva ayaṃ kin nāma gāmo ti apucchitvā yeva tasmiṃ gāme mahābhogatarassa mahāgehaṃ vicinanto tass' eva Laddhavarassa seṭṭhino mahantaṃ gehaṃ passitvā[9] Laddhavarassa seṭṭhino santikaṃ pavisitvā tena saddhiṃ kathāsallāpaṃ akāsi.

[1] B. phandamāno. [2] D. banda° B. sahoḍḍena.
[3] A. Idha. [4] A. avibhāvatthāya. [5] A. pacchā°
[6] Min: *omits.* [7] S. D. A. B. dassissanti.
[8] Min: *corr. to* pātheyye na atikiccho. [9] Min: *omits.*

Atha mahāseṭṭhi tam pucchi: Tvaṃ kuto āgato kuhiṃ gamissasi kassa ñāti ko vā tvan ti.

Amarapuramahārājaṭṭhānīnagarato sāmi āgato, Sahassorodhagāmaṃ gamissāmi, Sahassorodhagāme Laddhavarassa nāma mahāseṭṭhino jāmātā Dhanavaḍḍhako nāmāhan ti āha.

Atha mahāseṭṭhi tassa mukhaṃ ujuṃ oloketvā: Ayaṃ māṇava Sahassorodhagāmo yeva, aham pi Laddhavaro nāma mahāseṭṭhi; mama dve dhītaro santikā pi sasāmikā[1] yeva honti, idāni tā sakasakasāmikānaṃ yeva santike vasanti. Na tvaṃ kadāci mayā diṭṭhapubbo kena kāraṇena kuto āgantvā mama jāmātā bhavasī ti pucchi.

Atha so manussehi anubandhiyamāno viya migo sakalam pi kāyaṃ phandāpetvā[2] kiñci vattabbaṃ vacanaṃ ajānitvā[3] aladdhapatiṭṭhānatāya evam sati kuto āgato kuhiṃ gamissāmi kassa ñāti ko vā ahan ti idāni na jānāmi sabbadisā sammuyhāmi. Khamāhi mama aparādhaṃ; ito paṭṭhāya yāvajīvitapariyosānā na vañcessāmi vañcetuṃ[4] na visahāmi idāni ativiya bhāyāmi mā kiñci daṇḍakammam karohī ti vatvā vegena uṭṭhahitvā palāyī ti.

Iccevaṃ Atulathero dummukho hutvā yaṃ vā taṃ vā mukhārūlhaṃ vilapitvā saṃghamajjhe nisīdi.

Ayaṃ Atulatherassa paṭhamo parājayo.

Tato pacchā khalitvā[5] kuddame patitaṃ purisam puna upari akkamantā viya puna mahātherā[6] evaṃ pucchiṃsu: Ayaṃ bhante tava Cūḷagaṇṭhipadaṃ nāma tīsu Vinayamahāṭīkāsu sādhakavasena dassitaṃ Cūḷagaṇṭhipadaṃ udāhu aparan ti.

Tīsu Vinayamahāṭīkāsu sādhakavasena dassitaṃ Cūḷagaṇṭhipadaṃ yeva idan ti. Evaṃ sati kasmā tava Cūḷagaṇṭhipade yeva vuttaṃ hi Vajirabuddhiṭīkāyaṃ vuttaṃ hi Sāratthadīpanīṭīkāyaṃ tathā hi vuttaṃ Vimativinodanīṭīkāyan ti. Tāsaṃ Vinayamahāṭīkānaṃ pacchā hutvā tā tisso Vinayamahāṭīkāyo sādhakavasena dassitā[7] ti. Evam

[1] Min: santi tā pi sasāmikā. [2] S. A. B. bandhāpetvā. [3] B. ājānitvā. [4] A. mañcetuṃ. [5] A. kalitvā. [6] A. mahātheraṃ. [7] A. dassanā.

pana pucchanto so: Mayā pubbe vuttaṃ tīsu mahāvinayaṭīkāsu sādhakavasena dassitaṃ Cūḷaganṭhipadaṃ yeva idaṇ ti vacanaṃ saccam[1] evā ti mukhasuññatthāya punappunaṃ vadi. Idañ ca imassa atthassa āvibhāvatthāya vatthu.

Eko kira puriso ekena sahāyena saddhiṃ puttadāraposanatthāya rañño bhatiṃ gahetvā yuddhakammaṃ kātuṃ saṃgāmaṃ gacchati. Atha parasenāya yujjhitvā parasenā[2] abhibhavitvā sabbe manussā attano attano abhimukhaṭṭhānaṃ[3] palāyimsu. Atha so pi puriso tena sahāyena saddhiṃ attano abhimukhaṭṭhānam palāyi. Thokaṃ palāyitvā antarāmagge parasenāhi paharitadaṇḍena mucchito[4] hutvā so puriso tena saddhim gantuṃ na sakkā antamaso nisīditum pi na sakkā.

Atha sahāyassa etad ahosi: Idāni ayam ativiya bāḷhagilāno[5] hoti maraṇāsanno. Sacāham tassa upaṭṭhahitva idh' eva nisīdeyyam verino āgantvā maṃ gaṇhissantī ti. Evam pana cintetvā gilānassa santakāni kahāpaṇavatthādīni gahetvā taṃ tatth' eva ṭhapetvā gacchi[6]. Sakaṭṭhānasamīpaṃ[7] pana pattassa tassa etad ahosi: Sace taṃ antarāmagge ṭhapetvā āgacchāmī ti vadeyyaṃ[8] tassa ñātakā mama upari dosam[9] ropessanti. Idāni so maritvā ahaṃ ekako[10] va āgacchāmī ti vadissāmī ti. Sakaṭṭhānaṃ pana patvā tassa bhariyā tassa santikaṃ āgantvā: Mayham pana sāmiko kuhiṃ gato, kattha ṭhapetvā tvaṃ ekako va[10] āgacchasī ti pucchi. Tava ayye sāmiko paresaṃ āvudhena[11] paharitvā kālaṃ kato. Imāni tava sāmikassa santakāni ti vatvā kahāpaṇavatthādīni datvā mā soci mā paridevi idāni matakabhattaṃ datvā puññabhāgaṃ[12] yeva bhājehī ti samassāsesi.

Atha sā tāni gahetvā roditvā matakabhattaṃ datvā puññabhāgaṃ bhājesi.

[1] S. sayaṃ. [2] Min: parasenaṃ. [3] Min: °atthānaṃ.
[4] A. muccito. [5] A. bālagilāno.
[6] B. gacchati. [7] A. Sakaṭṭhānasmiṃ.
[8] A. vadeyyum. [9] A. B. desaṃ.
[10] A. B. D. S. ekato S. vā. [10] A. āvudhehi.
[11] B. puññabhāvam.

Aparabhāge pana thokaṃ kālaṃ atikkante gilāno vuṭṭhito sakagehaṃ āgacchati. Bhariyā pi taṃ na saddahi. Ahaṃ na kālaṃ kato, gilānaṃ yeva maṃ ṭhapetvā so mama santakāni gahetvā gato. Sace maṃ tvaṃ na saddahasi ahaṃ anto gabbhe nilīyitvā nisīdissāmi, taṃ pakkosetvā pucchāhī ti āha.

Atha sā taṃ pakkosetvā bahi gabbhe nisīditvā pucchi: Mama sāmi sāmiko kālaṃ kato ti taṃ saccaṃ vā alikaṃ vā ti. Saccam ev' etaṃ[1] yaṃ tava sāmiko kālaṃ kato ti. Atha so puriso bahi gabbhaṃ nikkhamitvā aṅguliṃ pasāretvā na idāni bho samma[2] ahaṃ kiñci mato pi marāmi; kasmā pana amarantaṃ yeva maṃ mato eso ti vadesī ti. Atha kiñci vattabbassa kāraṇassa adissanato mukhasuññatthāya aṅguliṃ pasāretvā ujuṃ oloketvā: Idāni tvaṃ idha āgantuṃ samattho pi mato yeva mato ti mayā vuttavacanaṃ saccaṃ yeva, nāhaṃ kiñci alikaṃ vadāmī ti āha. Evaṃ so punappunaṃ vadanto pi jīvamānassa tassa saṃvijjamānattā[3] paccakkhe yeva ca tassa ṭhitattā[4] koci pi tassa vacanaṃ na saddahati parājayaṃ yeva so patto ti.

Iccevam Atulathero mukhasuññatthāya[5] vadanto pi koci na saddahi. Parājayaṃ yeva patto ti.

Ayaṃ Atulatherassa dutiyo parājayo.

Puna pi seyyathā pi luddako kuñjaraṃ disvā ekena vārena usunā vijjhitvā[6] mahantam[7] pi kuñjaraṃ punānuṭṭhahanatthāya katipayavārehi usūhi vijjhati evam eva ekavāren' eva parājayaṃ pattaṃ puna vādassa anukkhipanatthāya katipayavārehi parājayaṃ pāpetuṃ pārupanavādino mahātherā evam āhaṃsu:

Tava Cūḷagaṇṭhipade yeva sāmaṇerānaṃ parimaṇḍalasuppaṭichannādīni vatthāni[8] abhinditvā yeva gāmo pavisitabbo ti pubbe vatvā cīvarapaṭalaṃ uparisaṃghāṭiṃ katvā

---

[1] Min: eva taṃ. [2] A. so samma.

[3] A. vadanto pi jīvamānattassa saṃvijjamānattā B. *omits* D. mānakassa S. mānatassa.

[4] D. paccakkhā ye ca tassa tathā.

[5] B. °suññattāya. [6] A. vijjitvā.

[7] B. patanti pi D. *adds* mahantaṃ. [8] A. B. S. D. vattāni.

urabandhanāvattham[1] bandhitabban ti puna vuttaṃ; kasmā pana pubbena aparaṃ asaṃsanditvā vuttaṃ tumhākaṃ vāde paṭisaraṇabhūtānaṃ pāḷi-aṭṭhakathā-ṭīkā-gandhantarānaṃ natthitāya idaṃ amhākaṃ paṭisaraṇabhūtaṃ Cūḷagaṇṭhipadan ti vadatha. Tumhākaṃ paṭisaraṇabhūtā[2] gaṇṭhipadato yeva bhayaṃ uppajjatī ti vatvā saha nilīyanaṭṭhānena gahītaṃ coraṃ viya saha nissayena adhammavādino gaṇhiṃsu.

Idaṃ imassa atthassa āvibhāvatthāya vatthu[3].

Atīte kira Bārāṇasito avidūre nadītīre gāmake Pāṭali nāma naṭanacco vasati. So ekasmiṃ ussavadivase bhariyaṃ ādāya Bārāṇasiṃ pavisitvā naccitvā vīṇaṃ vāditvā gāyitvā dhanaṃ labhitvā ussavapariyosane bahu surābhattam[4] gāhāpetvā attano gāmaṃ gacchanto nadītīraṃ patvā navodakaṃ āgacchantaṃ disvā bhattaṃ bhuñjanto suraṃ pivanto nisīditvā matto hutvā attano balaṃ ajānanto mahāvīṇam gīvāya bandhitvā nadiṃ otaritvā gamissāmī ti bhariyaṃ hatthe gahetvā nadiṃ otari. Vīṇāchiddehi udakam pāvisi. Atha naṃ sā vīṇā udake[5] osīdāpesi. Bhariyā pan'assa osīdanabhāvaṃ ñatvā taṃ vissajjitvā uddhaṃ taritvā[6] nadītīre aṭṭhāsi.

Naṭapāṭali sakiṃ ummujjati, sakiṃ nimmujjati[7], udakaṃ pavisitvā uddhumāta-udaro ahosi.

Ath' assa bhariya cintesi: Mayhaṃ sāmiko idāni marissati, ekaṃ gītaṃ yācitvā parisamajjhe taṃ gāyantī jīvitaṃ kappessāmī ti cintetvā: Sāmi tvaṃ udake nimmujjasi, ekaṃ me gītaṃ dehi, tena jīvitaṃ kappessāmī ti vatvā:

Bahussutaṃ cittakathaṃ[8] Gaṅgā vahati Pāṭaliṃ
Vuyhamānaka bhaddan te ekaṃ me dehi gāthakan ti[9].

[1] B. vattaṃ. [2] Min: °bhūtaṃ.
[3] B. āvibhāvāya vatthū.
[4] A. S. °hatthaṃ. [5] A. B. udakaṃ.
[6] A. B. uttaritvā.
[7] B. *omits* sakim nimujjati (*All MSS.* Naṭapāli).
[8] B. Bahū sukaṃ Min: cittakataṃ.
[9] A. ekaṃ me deti gāthakan ti B. gītakaṃ. (*See* Jāt. 432. Fausböll Vol. III p. 507).

Atha naṃ Naṭapāṭali[1]: Bhadde kathaṃ tava gītaṃ dassessāmi, idāni mahājanassa paṭisaraṇabhūtaṃ udakaṃ maṃ māretī ti vatvā:

Yena siñcanti dukkhitam[2] yena siñcanti āturaṃ
Tassa majjhe marissāmi, jātaṃ saraṇato[3] bhayan ti.

Atha Atulathero attano patisaraṇabhūtā Cūḷagaṇṭhipadato bhayaṃ uppajjitvā kiñci[4] vattabbaṃ ajānitvā adhomukho hutvā parājayaṃ patto ti.

Ayaṃ Atulatherassa tatiyo parājayo.

Atha rājā tesaṃ dvinnaṃ pakkhānam vacanaṃ sutvā Cūḷagaṇṭhipadassa pubbāparavirodhidosehi ākulattā suttasuttānulomādīsu apaviṭṭhattā āgamasuddhiyā va abhāvato paro vassasataṃ ciraṃ ṭhitassa gehassa viya atidubbalavasena atigataṃ[5] jānitvā idāni sāsanaṃ parisuddhaṃ bhavissatī ti somanassapatto hutvā mama vijite sabbe pi[6] bhikkhū pārupanavasena samānavādino[7] hontū ti āṇaṃ ṭhapesi. Tato paṭṭhāya yāvajjatanā sakale pi Marammaraṭṭhe pārupanavasena samānavādikā bhavantī ti.

Ayam ettha saṅkhepo; tesaṃ hi dvinnaṃ pakkhānaṃ sannipatitvā vacanapaṭivacanavasena vivādakathā[8] vitthārena vuccamānā chapañcabhānavāramattam pi patvā niṭṭhaṃ na pāpuneyya; yasmā pana sabbaṃ anavasesetvā vuccamānam ayam Sāsanavaṃsapadīpikā atipapañcā bhavissati, tasmā ettha icchitamattam[9] eva dassayitvā ajjhūpekkhāmā ti.

Ñāṇābhivaṃsadhammasenāpatimahādhammarājādhirājaguru pana saṃgharājā mahāthero Sīhaḷadīpe Amarapuranikāyikānaṃ bhikkhūnaṃ ādibhūto ācariyo bahūpakāro. Amarapuranikāyo ti tattherapabhavo ti.

Kaliyuge pana ekāsītādhike vassasate sahasse ca sampatte tassa rañño nattā Siritribhavanādityapavarapaṇḍita-[10] mahādhammarājādhirājā nāma rajjaṃ kāresi. So pana

[1] B. Naccapāṭali. [2] A. B. dukkitaṃ Min: dakkhiṇaṃ. [3] B. maraṇato. [4] B. *omits* kiñci. [5] Min. A. atiratam B. athiratam. [6] A. °hi. [7] Min: vādikā. [8] D. vividha° [9] Min: icchitam atthaṃ. [10] Min: °maṇḍita°

Amarapurato saṃkamitvā Ratanapuraṃ catutthaṃ māpesi. Tassa rañño kāle Guṇamunindādhipatimahādhammarājādhirājagurutherassa sissaṃ Sacivagāmavāsi-Sīlācāraṃ nāma theraṃ araññavāsīnam bhikkhūnaṃ pāmokkhaṭṭhāne ṭhapesi[1]. Rājāgāranāmake dese vihāraṃ kārāpetvā tass' eva adāsi.

Kaliyuge ekāsītādhike vassasate sahasse ca sampatte Calaṅgapurato[2] Paññāsīhaṃ nāma theraṃ ānetvā Asokārāme Ratanabhūmikittivihāre patiṭṭhāpesi. Munindābhisirīsaddhammadhajamahādhammarājādhirājagurū ti nāmalañchaṃ datvā[3] Mahājeyyabhūmivihāre Ramaṇīyāṃ nāma vihāraṃ datvā taṃ yeva mahātheram saṃgharājaṭṭhāne ṭhapesi.

Ekasmiñ ca samaye mahāthere rājā pucchi: Catasso dāṭhā nāma cattālīsāya dantesu antogadhā vā udāhu cattālīsāya dantehi visuṃ bhūtā ti pucchi.

Atha ekacce therā evam āhaṃsu:

Catasso dāṭhā nāma cattālīsāya dantesu antogadhā ti; ekacce pana catasso dāṭhā nāma cattālīsāya dantehi visuṃ bhūtā ti āhaṃsu. Atha rājā: Gandham aharathā ti āha. Atha antogadhavādikā therā gandhaṃ āhariṃsu. Aññesaṃ paripuṇṇadantānam pi dvattiṃsa dantā honti, imassa pana cattālīsaṃ bhavissantī ti ca. Dantā pi paripuṇṇadantassa dvattiṃsadantaṭṭhikāni; te pi vaṇṇato setā, saṇṭhānato anekasaṇṭhānā. Tesaṃ hi heṭṭhimāya tāva dantapāḷiyā majjhe cattāro danta mattikā piṇḍe paṭipāṭiyā ṭhapitālābubījasaṇṭhānā, tesaṃ ubhosu passesu ekeko ekamūlako ekakoṭiko[4] mallikamakuṭasaṇṭhāno[5], tato ekeko dvimūlakoṭiko yānaka-upathambhanisaṇṭhāno; tato dve dve timū-

---

[1] A. *omits from* catuttham māpesi . . *to* Rājāgāranāmake.
[2] Min: Valaṅga°
[3] B. *adds* nāmalañcham pi adāsi. Kaliyuge catūsītādhike vassasate sahasse ca sampatte Munindābhivaṃsadhammasenāpatimahādhammarājādhirājagurū ti nāmalañchaṃ datvā Mahājeyya° &c.
[4] B. ekako ṭhito.
[5] B. mallikamakula°

lakā tikoṭikā; tato dve dve catumūlakā catukoṭikā uparimāya dantapāḷiyā pi es' eva nayo ti ca.

Tassa kira uttaroṭṭha-appakatāyā[1] tiriyaṃ phāletvā apanītaddhaṃ[2] viya khāyati; cattāro dante dve ca dāṭhā na chādeti, tena naṃ oṭṭhaḍḍho[3] ti voharantī ti ca.

Tattha tassā ti Licchavino nāma rājakumārassa. Uttaroṭṭha-appakatāyā ti upari-oṭṭhassa appakatāya. Apanītaddhaṃ viyā ti upari-oṭṭhassa upaḍḍhabhāgaṃ apanītaṃ viya khāyatī ti attho. Na chādetī ti upari-oṭṭhassa upaḍḍhabhāge pana na paṭicchādeti. Tenā ti yena cattāro dante dve ca dāṭhā na chādeti tena[4] naṃ Licchavirājakumāraṃ oṭṭhaḍḍho ti voharantī ti. Evam antogadhavādehi therehi gandhaṃ āharitvā dassite sabbe ti tasmiṃ vāde patiṭṭhahiṃsū ti.

Ekasmiñ ca kāle rājā mantiniṃ[5] amaccaṃ pucchi: Pubbarājūhi vihārassa cetiyassa vā dinnāni khettavatthuādīni pacchimarājūnaṃ kāle yathādinnaṃ[6] tāni patiṭṭhahanti[7] vā mā vā ti.

Atha mantini-amacco evaṃ kathesi: Saṃghikāya bhūmiyā puggalikāni bījāni ropayanti, bhāgaṃ datvā paribhuñjitabbānī ti dasakoṭṭhāse katvā eko koṭṭhāso bhūmisāmikānaṃ dātabbo ti ca.

Vinayapāḷi-aṭṭhakathāsu vuttattā pubbe ekena raññā dinnāni khettavatthu-ādīni pacchā ekassa rañño kāle yathādinnaṃ ṭhitāni. Ettha hi saṃghikāya bhūmiyā ti vuttattā lābhasīmāyaṃ viya baliṃ yeva[8] adatvā saha bhūmiyā dinnattā[9] paveṇivasena saṃghikā bhūmi atthī ti viññāyati. Ettha ca paṭiggāhakesu matesu tad añño

[1] A. appakathāya. [2] A. apanitaddhaṃ.
[3] B. oṭṭhado.
[4] A. upari-oṭṭhassa upaḍḍhabhāgena na paṭicchādeti. Tenā ti yenā ti yena cattāro dante dve ca diṭṭhā na chādeti tena naṃ Licchavi &c. Min: upari-oṭṭhassa uppaddhabhāgena na paṭicchādeti. Tenā ti yena cattāro dante dve dāṭhā na chādeti tena naṃ Licchavi &c.
[5] S. Mantitiṃ D. Mantiṃ. [6] A. °dinnānaṃ D. dvinnaṃ.
[7] B. tāni hatiṭṭhahan ti.
[8] A. bali yeva B. bahi D. phali. [9] B. dinnatthā.

catuddisasaṃgho anāgatasaṃgho ca issaro tassa santako tena vicāretabbo ti. Cetiye padīpanatthāya[1] paṭisaṅkharaṇatthāya vā dinno ārāmo jaggitabbo vetanaṃ[2] datvā pi jaggāpetabbo ti[3]. Cetiye chattaṃ vā vedikaṃ[4] vā jiṇṇaṃ[5] vā paṭisaṃkharontena[6] sudhākammādīni vā karontena cetiyassa upanikkhepato kāretabban ti ca aṭṭhakathāyaṃ vuttattā pubbarājūhi cetiyassa dinnāni khettavatthu-ādīni pacchimarājūnaṃ kāle pi cetiyasantakabhāven' eva[7] ṭhitānī ti veditabbāni.

Athāparam pi pucchi: Tadā[8] kassa rañño kāle ādiṃ katvā khettavatthu-ādīni vihārassa cetiyassa vā dinnānī ti. Atha mantini-amacco evam āha: Purimakappesu purimānaṃ[9] rājūnaṃ kāle pi vihārassa cetiyassa vā dinnānī ti veditabbani; ten' eva Sujātassa nāma bhagavato amhākaṃ bodhisatto cakkavattirājā saddhiṃ sattahi ratanehi dvisahasse khuddakadīpe cattāro mahādīpe ca adāsi. Raṭṭhavāsino ca ārāmagopakakiccam kārāpesi ti gandhesu āgataṃ, tasmā cirakālato yeva paṭṭhāya pubbarājūhi khettavatthuādīni dinnāni ti veditabbāni.

Rājavaṃsesu pi bhagavato parinibbānato vassasatānaṃ upari Sirikhettanagare ekāya āpūpikāya dinnapañcakarīsamattam khettam ekassa therassa dinnam tam Dvattapoṅko[10] nāma rājā vilumpitvā gaṇhi.

Atha pahāraghaṇṭā bheriyo paharitā[11] pi saddaṃ na akaṃsu, rañño kuntacakkaṃ[12] pi yathā pubbe tathā pesitaṭṭhānaṃ na gacchi.

.Atha taṃ kāranaṃ ñatvā āpūpikāya yathādinnam eva therassa niyyādesi.

[1] Min: padīpatthāya. [2] vetthanam.
[3] S. D. *omit from* cetiye *to* jaggāpetaro ti.
[4] A. veditaṃ. [5] B. chinnaṃ A. S. ciṇṇam D. dvinnaṃ.
[6] A. paṭisaṅkarontena. [7] A. cetiyasattaka°
[8] B. D. kadā. [9] A. purimakammesu purimāni.
[10] B. Dotthapoṅko.
[11] A. mahāragaṇḍatheriyo paharitā pi B. °ghaṇṭhabheriyo paharitvā.
[12] A. kuttacakkaṃ.

Kaliyuge pana navanavutādhike vassasate sahasse ca sampatte tassa kaniṭṭho Siripavarādityalokādhipativijayamahādhammarājādhirājā rajjaṃ kāresi. So pana rājā Ratanapurato saṃkamitvā Amarapuraṃ dutiyaṃ māpesi. Tassa rañño rajjaṃ pattasaṃvacchare yeva jeṭṭhamāsassa juṇhapakkhapañcamiyaṃ Ratanapuranagare Māravijayaratanasudhammāya nāma piṭakasālāya Suriyavaṃsassa nāma therassa parisamajjhe rājalekhanam vācāpetvā saṃgharajjaṃ niyyādesi.

Suriyavaṃsābhisiripavarālaṃkāradhammasenāpatimahādhammarājādhirājagurū ti nāmalañcham pi adāsi.

So pana thero kaliyuge pañcavīsādhike vassasate sahasse ca sampatte migasiramāsassa juṇhapakkhasattamiyam sukkavāre Vālukavāpigāme paṭisandhiyā vijāto ti saddavayaṃ[1] sampatte samgharajjam patto santindriyo khantidhammo sikkhākāmo pariyattivisārado ti Piṭakālaṃkāramahādhammarājaguruthcrassa sisso. So pana kaliyuge paṇṇarasādhike dvivassasate sahasse ca sampatte tassa rañño kāle yeva maccuvasaṃ patto.

Atha rājā anekasahassehi pāsādehi abhūtapubbehi acchariyakammehi sarīrajhāpanakiccaṃ akāsi. Atha kaliyuge soḷasādhike vassasate sahasse ca sampatte tassa mahātherassa sissaṃ Ñeyyadhammaṃ nāma theraṃ puna saṃgharājaṭṭhāne ṭhapesi. Paṭhamaṃ Ñeyyadhammālaṃkāradhammasenāpatimahādhammarājādhirājagurū ti nāmalañchaṃ adāsi. Tato pacchā dutiyaṃ Ñeyyadhammābhivaṃsasiripavarālaṃkāradhammasenāpatimahādhammarājādhirājagurū ti nāmalañcham adāsi.

So pana thero kaliyuge ekasaṭṭhādhike vassasate sahasse ca Devasūragāme paṭisandhiyā[2] vijāto hutvā asītādhike vassasate sahasse ca paṭhamaṃ āsāḷhimāsassa juṇhapakkhacuddasamiyaṃ upasampadabhūmiṃ patto tassa rañño kāle kaliyuge navanavutādhike vassasate sahasse ca sampatte Sīhaḷadīpato Paññātisso nāma thero saddhiṃ Sunandena

---

[1] Min: sattativayaṃ.
[2] A. paṭisandhissa.

nāma bhikkhunā Indasārena nāma sāmaṇerena ekena upāsakena ekena dārakena ca Amarapuraṃ nāma nagaraṃ sampatto.

Atha saṃgharājā[1] tesaṃ paccayānuggahena dhammānuggahena ca anuggahesi.

Tesu aparabhāge kaliyuge dvivassādhike dvisate vassasahasse ca sampatte Paññātissathero jararogena abhibhūtattā saṅkhāradhammānaṃ sabhāvaṃ anativattattā kālam akāsi. Tassa puna sikkhaṃ gaṇhissāmī ti parivitakko matthakam apatto hutvā vinassayi.

Tenāha bhagavā:

Cintitam pi vinassati acintitam pi vinassati[2]
Na hi cintāmayā[3] bhogā itthiyā purisassa vā ti.

Imasmim pana loke paṇḍito puññaṃ kattukāmo abhitthare va[4] kareyya. Ko nāma jaññā ajja vā[5] suve vā parasuve vā maranam bhavissatī ti

Tenāha bhagavā:

Abhittharetha kalyāṇe[6] pāpacittam nivāraye
Dandhaṃ hi[7] karato puññaṃ pāpasmiṃ ramatī mano ti.

Atha mahārājā sarīrajhāpanakiccaṃ bahūhi sādhukīḷanasabhāgehi[8] akāsi. Tato pacchā Sunandassa[9] nāma bhikkhussa puna sikkhaṃ adāsi, sāmaṇeraṃ pana upasampadabhūmiyaṃ patiṭṭhāpesi dārakañ ca sāmaṇerabhūmiyan ti.

Tena[10] pana mahārājā kaliyuge tivassādhike dvisate sahasse ca sampatte māghamāse bahūhi paccayehi upatthambhetvā tāni tāni sabbāni kammāni tīretvā Kusimanagarajeṭṭhassa ekassa amaccassa bhāraṃ katvā tass' eva sabbāni kiccāni niyyādetvā[11] Sīhaḷadīpaṃ pahinī ti.

[1] A. Atisaṃgharājā. [2] A. B. D. bhavissati.
[3] B. °mahā. [4] A. abhittare va (*sic*). [5] Min: ajj' eva.
[6] A. kalyāṇaṃ. [7] Min: Dandañ ca (comp. Dhammap. 116.)
[8] A. sabhāhehi B. sabhāvehi. [9] Min: sunandanassa.
[10] Min: te. [11] B. *omits from* tāni *to* niyyādetvā.

Saṃgharājāmahāthero pana sāsanassa ciraṭṭhitattāya[1] sotārānaṃ sukhapaṭibodhanatthāya nānāgandhehi pāṭhaṃ visodhetvā Saddhammapajjotikāya nāma Mahāniddesaṭṭhakathāya atthayojanaṃ Marammabhāsāya akāsi. Bahūnaṃ sissānaṃ pariyattivācanavasena jinasāsanassa anuggahaṃ akāsī ti. • •

Aparabhāge kaliyuge aṭṭhavassādhike dvisate sahasse ca sampatte migasiramāsassa juṇhapakkha-aṭṭhamiyaṃ tassa putto Siripavarādityavijayānantayasamahādhammarājādhirājā[2] nāma rajjaṃ kāresi. Tadā Suriyavaṃsābhisiripavarālaṃkāradhammasenāpatimahādhammarājādhirājagurumahātherass' eva sissaṃ Paññājotābhidhajamahādhammarājādhirājaguruttheraṃ saṃgharājaṭṭhāne ṭhapesi.

So pi sīlavā pariyattikovido sikkhākāmo lajjī pesalo Aṅguttaranikāyapāḷiyā tadaṭṭhakathāyañ ca atthayojanam Marammabhāsāya akāsi.

Tassa rañño kāle Ñeyyadhammābhivamsasiripavarālaṃkāradhammasenāpatimahādhammarājādhirājaguruthero Saddhammavilāsiniyā nāma Paṭisambhidāmaggaṭṭhakathāya atthayojanaṃ Marammabhāsāya akāsi.

Maṇijotasaddhammālaṃkāramahādhammarājādhirājaguruthero Saṃyuttanikāyapāḷiyā tadaṭṭhakathāya ca atthayojanaṃ Marammabhāsāya akāsi.

Medhābhivaṃsasaddhammadhajamahādhammarājādhirājaguruthero Dīghanikāyapāḷiyā tadaṭṭhakathāya ca atthayojanaṃ Marammabhāsāya akasi.

Ñeyyadhammābhivaṃsasiripavarālaṃkāradhammasenāpatimahādhammarājādhirājagurutherassa sisso upasampadavasena[3] pañcavassiko Paññāsāmī nāmāhaṃ Saddatthabhedacintānāmakassa gandhassa gaṇṭhipadatthavaṇṇanaṃ Marammabhāsāya akāsiṃ. Dasavassikakāle pana Abhidhānappadīpikāsaṃvaṇṇanāya atthayojanaṃ Marammabhāsāya akāsiṃ. Tassā ca pāṭhaṃ bahūhi gandhehi saṃsanditvā[4] visodhesin ti[5].

[1] A. cīraṭhitattāya.
[2] D. °vijayānanda°
[3] Min: °vassena.
[4] A. saṃsandhitvā.
[5] Min: visodhesī ti.

Aparabhāge Sakkarāje cuddasādhike dvisate sahasse ca sampatte ayam amhākaṃ dhammiko rājā anekasatajātisu upacitapuññānubhāvena jinasāsanassa paggaṇhanatthāya samadevalokapālehi[1] uyyojiyamāno viya rajjasampattiṃ paṭilabhi; dasabalasāsanapaggaṇhitukāmassa[2] dhammarājassa manoratho matthakam patto ahosi; mariyādaṃ[3] bhinditvā dinnakathāmaggaṃ[4] viya udakaṃ laddhokāsatāya saddhāmahogho avattharitvā[5] tiṭṭhati. Cattāri ca vassāni atikkamitvā vesākhamāse pañcakakudhabhaṇḍādīhi[6] anekehi rājabhoggabhaṇḍehi parivāretvā Udumbarabhaddapiṭṭhe saddhiṃ mahesiyā abhisekaṃ patto. Tenāvocumhā Nāgarājuppattikathāyaṃ[7]:

Mahāpuñño va[8] rājāyam koṭṭhāsagghe[9] va āgate
Sakkarāje hi sampattiṃ patvā dāne yato va ti.

Tadā cattāri vassāni atikkamitvā vīsādhike[10] saddhiṃ mahesiyā sekapatto hutvā mahātale[11]

Jinacakkañ ca jotesi[12] Mahāsokādayo yathā
Alajjino ca niggayha paggahetvāna[13] lajjino
Raṭṭhe ca dānasīlesu bhavanāyābhiyuñjaye
Nimirājādayo yathā ti.

Tadā yasmā alajjino niggahitabbapuggale avīcinarake nikkhipanto[14] viya niggahakammaṃ akāsi. Tasmā te aladdhokāsā nilīyanti[15] yathā aruṇuggamanakāle kosiyā ti. Tenāvocumhā Nāgarājuppattikathāyaṃ:

Tadā pana jinacakkaṃ nabhe cando va pākaṭaṃ
Alajjino nilīyanti aruṇugge va kosiyā ti.

Yasmā ca lajjino paggahitabbapuggale bhavagge ukkhipanto viya paggahakammaṃ karoti, tasmā te laddhokāsā uṭṭhitasīsā nirāsaṅkā[16] hutvā tiṭṭhanti.

[1] B. sahadeva° [2] B. °sāsanassa pagg° [3] A. pariyādaṃ.
[4] Min: katha° D. °katā° [5] Min: avattayitvā.
[6] A. °gaṇḍādīhi. [7] B. Rājanagaruppatti° [8] A. ca.
[9] A. kaṭṭhatagghe va B. kaṭṭhathaghe va D. kaṭhataghe Min: *amends to* kaṭṭhanagge.
[10] A. visādhike. [11] A. mahītale.
[12] A. sobhesi D. jodhesi S. jovesi. [13] A. B. paggahitvāna.
[14] S. nikkhamanto. [15] B. nilayanti. [16] A. nirāsaṅkhā.

Yathā candimasuriyā lokānaṃ paṭiladdhakāle ādikammikā[1] ti.

Tenāvocumhā:

Tadā pi ca jinacakkam khe bhānumā[2] va pākaṭam
Lajjino pi uṭṭhahanti obhāladdhe[3] va kappikā ti.

Tepiṭakam pi navaṅgam buddhavacanaṃ ciraṭṭhitikaṃ kattukāmo pariyattivisāradehi mahātherehi visodhāpetvā lekhabhatikānam[4] bhatiṃ datvā kaṇṭhajamuddhajā dividhānaṃ[5] sithiladhanitādividhānañ ca punappunam vicāretvā antamaso paricchedalekhamattam pi avirādhetvā antepuraṃ pavisetvā suvaṇṇamayesu lohamayesu ca potthakesu likhāpesi[6]. Ñānathāmasampanne ca bhikkhū vicinetvā yathābalaṃ Vinayapaṭikam visum visum dhāreti vācuggataṃ kārāpeti. Aggamahesiṃ ādiṃ katva sakala-orodhādayo[7] bahū rājasevakā amaccādayo nāgarike ca yathābalaṃ Suttantapiṭakaṃ Abhidhammapiṭakañ ca visum visum ekekasuttamātikāpadabhājane[8] cittavārādivasena vibhājetvā dhāreti vācuggataṃ kārāpeti[9]. Sayañ ca anattalakkhaṇādikam anekavidham suttaṃ devasikam sajjhāyam karoti. Jinasāsanassa ciraṭṭhitatthāya sakalavijite ca araññe vāsinaṃ bhikkhūnaṃ assamassa samantato pañca dhanusatappamāṇe[10] ṭhāne thaladakacarāṇaṃ[11] sabbesaṃ sattānaṃ abhayaṃ adāsi. Pariyattivisāradānañ ca therānutherānaṃ mātapitādayo ñātake sabbarājakiccato balikammato ca mocāpetvā yathāsukhaṃ vasāpeti[12]. Ekāhen'evā pi sahassamatte kulaputte pabbajjūpasampadabhūmīsu patiṭṭhāpetvā sāsanaṃ paggaṇhi. Aññāni pi bahūni puññakammāni karoti katvā ca vivaṭṭam[13] eva pattheti[14] no

---

[1] A. ādikappikā. [2] A. khe bānumā va pākaṭam.
[3] obhāladdhe *all MSS.* [4] B. lekhakānaṃ.
[5] A. kaṇṭhejumuddharānaṃ vidhānaṃ S. kaṇṭhajamuddhajārānam vidhānam B. D. °muddhajā ti vidhānam.
[6] A. B. S. °ti. [7] S. °rodhāvādayo.
[8] A. °padahajarane B. °bhājanī. [9] B. kārāpesi.
[10] A. satapamāṇe B. satakappamāne.
[11] Min: taladaka° [12] A. Min: vassāpeti.
[13] S. vivaḍḍhaṃ. [14] A. patteti.

vaṭṭam[1]. Aññe ca vorodhādayo: Tumhe yāni kānici puññakammāni vivaṭṭam eva patthetha mā vaṭṭan ti abhiṇhaṃ ovadati. Aniccalakkhaṇādisaṃyuttāya dhammakathāya niccaṃ ovadati. Sayam pi samathavipassanāsu niccāraddham akāsi. Rājūnam pana raṭṭhasāmikānam dhammatāya kiccabāhullatāya[2] kadāci kadāci okāsaṃ na labhati kammaṭṭhānaṃ anuyuñjituṃ. Evam pi samāno sarīramalaparijagganakāle pi kammaṭṭhānam anuyuñjati[3] yeva. Na moghavasena[4] kālaṃ khepeti. Loke hi maṅgalasammatāni[5] pi manussasīsakapālaṭṭhi-ādīni susānato ānetvā dantakaṭṭhādīni vā taṃ sadisāni[6] kārāpetvā attano samīpe[7] ṭhapetvā aṭṭhikādibhāvanāmayapuññam[8] vicināti.

Tadā pana amhākaṃ ācariyavaraṃ pariyattivisāradaṃ tikkhajavagambhīrādiñāṇopetaṃ vicitradhammadesanākathaṃ sakala-Marammikabhikkhūnaṃ onamitaṭṭhānabhūtam vuddhāpacāyiṃ[9] rūpasobhaggapattam[10] yuttavādikaṃ Ñeyyadhammābhimuṇivarañāṇakitti - Sirīdhajadhammasenāpatimahādhammarājādhirājaguru ti tatiyaṃ laddhalañchan[11] taṃ bhikkhusaṃghānaṃ sakalaraṭṭhavāsīnam pāmokkhabhāve patiṭṭhāpesi Asokamahārājā viya Mahā-Moggaliputta-Tissatheraṃ.

Tenāvocumhā Nāgarājuppattikathāyaṃ[12]:

Tadā ca bhikkhusaṃghānaṃ theraṃ pāmokkhabhāvake
Ñeyyādiladdhalañchan[13] taṃ patiṭṭhāpesi sādhukan ti.

Tadā ca amhākaṃ dhammikamahārājā sakkarāje ekūnavīsatādhike sahasse dvisate ca sampatte Mantalākhyātacalassa samīpe subhūmilakkhaṇopetaṃ ekanipātatitthaṃ

[1] S. vaḍḍhaṃ. [2] Min: °bāhullatā.
[3] A. B. kammaṭṭhāne manuyuñjituṃ.
[4] B. amoghavasena. [5] B. amaṅgala°
[6] B. kātisadisāni. [7] A. samīpaṃ.
[8] B. ṭhapikādibhāvanāmāya. [9] Min: vuddhapacāyiṃ.
[10] A. Min: rūpabhagga° [11] B. lañcaṃ.
[12] B. Nagarāppattikathāyaṃ. [13] B. Ñeyyādhi°

iva bahujananayanavibhaṅgānaṃ[1] sabbanagarālaṃkārehi parikkhittaṃ manussānaṃ cakkhulolattā janakaṃ[2] nānāratanehi sampuṇṇaṃ nānāverajjavāṇijānaṃ puṭabhedanaṭṭhānabhūtaṃ[3] Ratanāpuṇṇanāmakaṃ mahārājaṭṭhānikaṃ[4] māpesi Mandhātu viya Rājagahaṃ Sudassano viya ca Kusāvatīnagaran ti.

Tenāvocumhā Nāgarājuppattikathāyaṃ:

Tadā koṭṭhāsagghe sampatte[5] Mantalākhyācalassa ca
Eravāti ti nāmāya māpesi samīpe nagaraṃ.

Subhūmilakkhaṇopetaṃ Ratanāpuṇṇanāmakaṃ
Rājagahaṃ va Mandhātu[6] atirammaṇīyam[7] subhan ti.

Seyyathā pi nāma loke ālokatthikānaṃ sattānaṃ pītisomanassaṃ uppādento upakaronto Udayapabbatato sahassaraṃsī divākaro uṭṭhahati, evaṃ evaṃ Marammaraṭṭhikānaṃ lajjipesalānaṃ sikkhākāmānaṃ bhikkhūnaṃ gihīnan ca pītisomanassaṃ uppādento upakaronto ayaṃ dhammiko rājā imasmiṃ Marammaraṭṭhe uppajjati.

Imañ ca dhammikarājānaṃ nissāya Marammaraṭṭhe sammāsambuddhassa sāsanaṃ ativiya joteti[8], vuḍḍhiṃ[9] virūḷhiṃ vepullaṃ āpajjati.

Sāsanañ ca nām' etaṃ rājānaṃ nissāya tiṭṭhatī ti. Ayaṃ dhammikarājā yeva na sāsanass' upakāro dhammacārī dhammamānī api ca kho dhammikarājānaṃ nissitā pi sabbaraṭṭhavāsikā sāsanass' upakārā yeva dhammacārino dhammamānino rājānugatā hutvā.

Ten ev' āha Mahābodhijātakādīsu:

Gavañ ce taramānānaṃ ujuṃ gacchati puṅgavo
Sabbā gavī[10] ujuṃ yanti nette ujuṃ gate sati[11].

[1] S. °vibhāgānaṃ. [2] A. jānikaṃ.
[3] *MSS.* bhūtā. [4] A. rājaṭṭhānikā.
[5] A. kaṭṭhatajjhyo sampatte B. °kocye sampatte S. kaṭṭhanajjho Min: °tacye.
[6] A. mandāti. [7] Min: °rāmaniyaṃ. [8] A. sobheti.
[9] A. B. vuddhiṃ. [10] D. B. A. sabbā tā.
[11] Comp. Aṅguttara IV. 70.

Evam eva manussesu yo hoti seṭṭhasammato
So ce pi dhammaṃ carati pageva itarā pajā
Sabbaraṭṭhaṃ sukhaṃ seti rājā ce hoti dhammiko ti.

Visesato pana dutiyaṃ Amarapuraṃ māpentassa mahādhammarañño aggamahesiyā ajjavamaddavasoḥaccādiguṇayuttāya[1] dhītā amhākaṃ rañño aggamahesī sammācārinī patibbatā sabbanārīnaṃ aggabhāvaṃ pattā pi[2] samānā kāmaguṇasaṅkhātena surāmadena appamajjitvā[3] puññakammesu[4] appamādavaseua niccāraddhaviriyā hoti. Niccaṃ pariyattiyā uggahaṇaṃ akāsi. Vedapāragū ca ahosi. Sammāsambuddhasāsane ativiya pasannā aññā pi orodhādayo mahādhammarañño ovāde ṭhatvā dhammaṃ cariṃsu sāsane[5] pasīdiṃsu yeva. Uparājā pi mahādhammarājassa ekamātāpitiko mahādhammarājicchāya avirodhetvā yeva sakalaraṭṭhavāsīnaṃ gihīnaṃ bhikkhūnañ ca atthahitam āvahati. Seyyathā pi cakkavatti rañño santike jeṭṭhaputto thāmajavasampanno atisūro uṭṭhānaviriyo. Aññe pi amaccā anekasahassapamāṇā mahādhammaraññā laddhesu laddhesu ṭhānantaresu ṭhitā mahādhammarañño taṃ taṃ kiccaṃ āvahanti puññakammesu abhiramanti. Sakalaraṭṭhavāsino ca manussā dānasīlabhāvanāsu yeva cittaṃ ṭhapenti. Bhikkhū ca saṃgharājapamukhādayo therā navamajjhimā gandhadhuravipassanā dhuresu abhiyuñjanti.

Evaṃ ekassa sādhujanassa guṇam mahantena ussāhena kathento pi dukkaraṃ tāva niṭṭhaṃ pāpetuṃ bhagavato pana tilokaggassa anekasahassapāramitānubhāvena pavattaṃ guṇaṃ ko nāma puggalo sakkhissati[6] niṭṭhaṃ pāpetvā kathetun ti evaṃ mahādhammarājassa ca aggamahesiyā c'eva uparājādīnañ ca guṇe visatthena vitthārato[7] kathīyamāne imassā Sāsanavaṃsapadīpikāya anekasatabhāṇavāramattam pi patvā pariyanto na paññāyeyya[8] yasmā

[1] B. °sohajjādi A. B. °guṇā° [2] S. A. patvā pi.
[3] Min: avimajjitvā. [4] A. °kāmesu.
[5] Min: sāsanaṃ. [6] sakkhissasi *MSS.*
[7] B. visesattena Min: visatthanāvitthārato.
[8] A. paññeyyā.

atippapañcā bhaveyya tasmā saṅkhepen' evāyaṃ kathitā sādhujanānaṃ mahāpuññamayāya pītiyā anumodanatthāya idaṃ hi suṇantehi sādhujjanehi anumoditabbaṃ. Asukasmiṃ kira kāle asukasmiṃ raṭṭhe asuko nāma rājā sāsanaṃ paggaṇhitvā vuḍḍhiṃ verūḷhiṃ vepullam āpajji seyyathā pi nāma rukkho bhūmodakānaṃ nissāya vuḍḍhiṃ verūḷhim vepullaṃ āpajjati.

Imassa rañño kāle Ñeyyadhammābhivaraññāṇakittisirīdhajadhammasenāpatimahādhammarājādhirājaguru nāma saṃgharājā mahāthero raññā abhiyācito Surājamaggadīpaniṃ nāma gandham akāsi. Majjhimanikāyaṭṭhakathāya atthaṃ sissānaṃ vācetvā yathā vācitaniyāmena atthayojanānayaṃ potthake āropāpesi.

Medhābhivaṃsasaddhammadhajamahādhammarājādhirājaguru nāma mahāthero Jātakapāḷiyā atthayojanānayaṃ Marammabhāsāya akāsi.

Saṃgharājassa sisso Paññāsāmisirīkavidhajamahādhammarājādhirājagurū ti raññā laddhanāmalañcho so yevāhaṃ dhammaraññā aggamahesiyā ca abhiyācito Sīlakathaṃ nāma gandhaṃ Upāyakathaṃ nāma gandhañ ca akāsiṃ.

Rañño ācariyabhūtena Disāpāmokkhena nāma upāsakena abhiyācito[1] so yevāhaṃ Akkharavisodhaniṃ nāma gandhaṃ Āpattivinicchayaṃ nāma gandhañ ca tathā saṃgharaññā codito so yevāham Nāgarājuppattikathaṃ Vohāratthabhedañ ca Vivādavinicchayañ ca akāsiṃ.

Tathā Pañcajambugāmabhojakena lekhakāmaccena dvīhi ca ārocanalekhakāmaccehi abhiyācito so yevāham Rājasevakadīpaniṃ nāma gandhaṃ akāsiṃ. Tathā Dīghanāvānagarabhojakena mahā-amaccena abhiyācito so yev āhaṃ Nirayakathādīpakaṃ nāma gandham akāsiṃ.

Tathā Sīlāleḍḍhukanāmakena[2] upāsakena abhiyācito so yevāhaṃ Uposathavinicchayaṃ nāma gandham akāsiṃ. Tathā bahūhi sotujanehi yācito so yevāhaṃ Saddanītiyā saṃvaṇṇanaṃ pāḷibhāsāya akāsin ti.

Ekasmiñ ca samaye kaliyuge vīsādhike dvisate sahasse ca sampatte rañño etad ahosi: Idāni buddhassa bhagavato

[1] A. atiyācito. [2] Min: °Sīlāledduka°

sāsane kesañ ci bhikkhūnaṃ sāmaṇerānañ ca kuladūsanādi-asāruppakammehi uppāditā cattāro paccayā bahū dissanti. Keci pi alajjī puggalā jātarūpādinissaggiyavatthum pi sādīyanti. Keci pi vinā paccayaṃ vikāle tambūlaṃ[1] khādanti sannidhiñ ca katvā dhūmāni ca pivanti agilānā hutvā sa-upāhanā gāmaṃ pavisanti chattaṃ dhārenti aññe pi avinayānulomācāre caranti. Idāni bhikkhūnaṃ sāmaṇerānañ ca buddhassa sammukhe[2] buddhaṃ sakkhiṃ katvā ime anācāre na carissāmā ti paṭiññaṃ kārāpetvā bhagavato sikkhāpadāni rakkhāpetuṃ vaṭṭati. Evañ ca sati bhikkhū sāmaṇerā ca mayaṃ buddhassa sammukhe evaṃ paṭiññaṃ karoma[3]. Paṭiññaṃ ca katvā vikāraṃ[4] āpajjantānaṃ amhākaṃ[5] imasmiṃ yeva attabhāve imasmiṃ yeva paccakkhe[6] kiñci bhayaṃ uppajjeyyā ti paccakkhabhayaṃ apekkhitvā te sikkhāpadaṃ rakkhissantī ti. Evam pana cintetvā bhikkhūnaṃ sāmaṇerānañ ca evaṃ paṭiññaṃ kārāpetuṃ yujjati vā mā vā ti mayaṃ na jānāma idāni saṃgharājādayo mahāthere sannipātāpetvā pucchissāmā ti puna cintesi.

Atha sabbe pi mahāthere saṃgharājassa vihāre sannipatāpetva imaṃ kāraṇam pucchathā ti amacce āṇāpesi. Atha amaccā mahāthere sannipātāpetvā pucchiṃsu: Idāni bhante sāsane bhikkhūnaṃ sāmaṇerānañ ca avinayānulomācārāni[7] disvā buddhassa sammukhe buddhaṃ sakkhiṃ katvā rājā yathā ime anacārena carissāmā ti paṭiññaṃ kārāpetvā bhagavato sikkhāpadāni rakkhāpetuṃ icchati tathā kārāpetuṃ yujjati vā mā vā ti?

Atha saṃgharājapamukhadayo mahātherā evam āhaṃsu: Yasmā[8] sāsanassa parisuddhabhāvam icchanto evaṃ karoti tasmā tathā kārāpetuṃ yujjatī ti.

Paṇḍitābhidhajamunindaghosamahādhammarājaguruttherādayo pana katipayatherā evam āhaṃsu: Idāni bhikkhū

[1] A. B. taṇḍulam. [2] S. pamukhe.
[3] Min: A. karomi. [4] A. cikāraṃ D. vihāraṃ.
[5] D. B. āpajjantā mayā.
[6] S. A. imasmiṃ yeva attabhāve pakaccakkhe.
[7] Min: °anulomāni 'cārāni A. °anulomāniñ cārāni.
[8] S. *omits*.

nāma saddhābalādīnaṃ appatāya[1] bhagavato āṇāsaṅkhātaṃ sacittakācittakāpattiṃ āpajjitvā bhagavatā[2] yeva anuññātehi desanāvuṭṭhānakammehi paṭikaritvā sīlaṃ parisuddhaṃ katvā lajjipesalabhāvaṃ karonti. Na kadāci āpattiṃ anāpajjitvā, tasmā bhagavatā[3] paṭikkhittaṃ kammaṃ sañcicca na vītikkamissāmā[4] ti buddhassa sammukhe paṭiññākaraṇaṃ atibhāriyaṃ hoti.

Sace pi pubbe paṭiññaṃ katvā pacchā visaṃvādeyya evaṃ sati paṭissavavisamvāde suddhacittassa dukkaṭaṃ paṭissavakkhaṇe eva pācitti itarassa cā ti vacanato taṃ taṃ āpattiṃ paṭissavavisaṃvādanādukkaṭāpattiyā sah' eva āpajjeyya. Atha paṭiññākaraṇato yeva āpattibahulatā bhaveyya. Yathā pana rogaṃ vūpasamituṃ asappāyaṃ[5] bhesajjaṃ paṭisevati ath' assa rogo avūpasamitvā atikammeyya. Evam evam āpattiṃ anāpajjitukāmo buddhassa sammukhe paṭiññam karoti ath'assa āpattibahulā yeva bhaveyyā ti kiñcabhīyyo abhayadassāvino bhikkhū anekasatabuddhassa sammukhe anekasatavārāni pi paṭiññaṃ katvā sikkhāpadaṃ vītikkamituṃ visahissanti[6] yevā ti.

Atha saṃgharājā mahāthero attano sissam Paññāsāmisirīkavidhajamahādhammarājādhirājaguruṃ nāma maṃ uyyojesi tassa therassa vacane paṭivacanaṃ dātuṃ. Athāham evaṃ vadāmi:

Dve puggalā abhabbā sañcicca āpattiṃ āpajjituṃ bhikkhū ca bhikkhuniyo ca ariyā puggalā dve puggalā abhabbā sañcicca āpattiṃ āpajjituṃ bhikkhū ca bhikkhuniyo ca puthujjanā ti Parivārapāḷiyaṃ vuttattā ariyapuggalānaṃ[7] viya puthujjanānaṃ vissaṭṭhena paṭiññaṃ kātuṃ na vaṭṭatī ti manasikaritvā puthujjanabhikkhūnam paṭiññākaranaṃ atibhāriyan ti vadeyya ce. Sabbehi pi ariyaputhujjanehi bhikkhūhi upasampadamālake ādito va cattāri akaraṇīyāni ācikkhitabbāni ti vuttesu catūsu akaraṇīyesu antamaso tiṇasalākaṃ upādāya yo bhikkhu pādaṃ va pādāraham

[1] B. Min: thokatāya. [2] B. bhagavato.
[3] A. bhagavato. [4] A. vitakkamissāma.
[5] B. asappāyi. [6] B. visayyissanti. [7] B. puggalāni.

atirekapādaṃ vā adinnaṃ theyyasaṅkhātaṃ ādiyati[1] asamaṇo hoti asakyaputtiyo ti[2]. Antamaso kuntakipillikaṃ[3] upādāya yo bhikkhu sañcicca manussaviggahaṃ jīvitā voropeti antamaso gabbhapātanaṃ[4] upādāya assamaṇo hoti asakyaputtiyo ti. Antamaso suññāgāre abhiramāmī ti yo bhikkhu pāpiccho icchāpakato asantaṃ' abhūtaṃ uttarimanussadhammaṃ ullapati assamaṇo hoti asakyaputtiyo ti ca.

Upajjhācariyehi[5] ovadiyamānehi abhinavopasampannehi āma bhante ti paṭiññā katā ,eva[6] sāmaṇerehi pi pabbajjakkhaṇe yeva upajjhāyassa santike pāṇātipātāveramaṇī sikkhāpadam samādiyāmı ti ādinā paṭhamam paṭiññā katā yeva[7] tathā bhikkhūhi taṃ tam āpattiṃ āpajjitvā desanāya paṭıkaranakāle sādhu suṭṭhu bhante saṃvarissāmī ti abhiṇham paṭiññā katā yeva sāmaṇerehi pi upajjhacariyassa santike sikkhāgahaṇakāle pi pāṇātipātāveramaṇīsikkhāpadam samādiyāmī ti ādinā abhiṇham paṭiññā kata yeva tāhi pana paṭiññāhi abhāyitvā ito yeva bhāyāmā ti vuttavacanam acchariyaṃ viya hutvā khāyati. Imāya hi paṭiññāya tāsam paṭiññānaṃ visesata na dissatī ti. Ayaṃ pan' ettha sanniṭṭhānattho[8] paṭissavadukkaṭāpatti nama Sāvatthiyaṃ Pasenadı-Kosalarañña[9] imasmiṃ vihāre vassaṃ upagacchāhi[10] ti āyācite sādhū ti paṭijānitvā lābhabahulataṃ paṭicca antarāmagge aññasmiṃ vihāre vassaṃ upagantvā paṭissavavisaṃ vādanapaccayā Upanandam[11] nāma bhıkkhuṃ ārabbha paññattā Samantapāsādikāyaṅ ca nāma Vinayaṭṭhakathāya vassūpanāyikakhandhakavaṇṇanāyaṃ paṭissave ca āpatti dukkaṭassā ti ettha na kevalaṃ imaṃ temāsaṃ idha vassaṃ vasathā[12] ti vuttassa etass' eva āpatti imaṃ temāsaṃ gaṇhatha ubho pi mayam idha vassaṃ vasissāma[13] ekato uddissāpessāmā ti evam ādinā

[1] Min: ādiyati. [2] S. hoti. [3] B. kuntha°
[4] A. gabbhavātanaṃ. [5] A. B. D. ācariyena.
[6] A. kathām eva. [7] A. kathā yeva.
[8] A. sanniṭṭhānatto. [9] A. B. °rañño.
[10] A. B. °gacchāmī ti. [11] A. Upanandhaṃ.
[12] B. vassathā. [13] A. vassiṃ vasissāmi.

pi tassa tassa paṭissave dukkaṭam tañ ca kho paṭhamaṃ suddhacittassa visaṃvādanapaccayā paṭhamaṃ pi suddhacittassa pana paṭissave pācittiyan ti vuttaṃ.

Iccevaṃ bhikkhūnaṃ aññamaññaṃ dāyakehi ca saddhiṃ paṭijānitvā visaṃvādanapaccayā aññesaṃ attahitabhede[1] yeva dukkaṭāpatti vuttā. Na attano icchāvasena sayam eva ahaṃ bhuñjissāmi sayissāmī ti evaṃ ādinā vatvā[2] yathā vuttānurūpaṃ akatvā visaṃvādenti. Sace pana bhikkhu sāmaṇerānaṃ paṭhamam eva āma bhante ti ādinā paṭiññaṃ katvā pacchā kenacid eva karaṇīyena taṃ taṃ āpattiṃ āpajjanto sahapaṭissavavisaṃvādena[3] dukkaṭāpattiyā āpajjeyya evaṃ sati tattha tattha sikkhāpadesu dve dve āpattiyo paññapeyya na ca evam pi paññattā ten' eva paṭissavadukkaṭāpatti nāma paresaṃ santike pasaṃ matiṃ gahetvā paṭijānitvā visaṃvādanaṭṭhāne yeva paññattā ti daṭṭhabbā.

Idāni rājā sāsanassa suddhiṃ icchanto iminā upāyena bhikkhusāmaṇerānaṃ sīlaṃ saṃvarāpento paccakkhasamparāyikabhayaṃ anupekkhitvā saṃvaraṃ āpajjeyyun[4] ti cintetvā buddhassa sammukhe paṭiññaṃ kārāpitattā na koci doso dissati. Bhikkhusāmaṇerānam pi bhiyyosomattāya sīlaṃ saṃvasitvā sīlaparisuddhi bhaveyyā ti.

Atha rājā sabbesaṃ bhikkhusāmaṇerānam[5] buddhassa sammukhe paṭiññaṃ kārāpetvā sīlaṃ rakkhāpesī ti.

Iccevaṃ imassa rañño kāle pubbe alajjino pi samānā bhayaṃ anupekkhitvā yebhuyyena lajjino va bhavantī ti.

Buddhassa bhagavato parinibbānato tisatādhikānam vassasahassānaṃ upari navutime saṃvacchare bahi nadītīre gāmasīmato paṭṭhāya yāva anto[6] udakukkhepā tāva kammaṃ karontānaṃ bhikkhūnaṃ sukhena gamanatthāya Gahaṭṭhāgāmasīmāya udakukkhepasīmaṃ sambandhitvā setuṃ akaṃsu.

Atha tattha Ñāṇālaṃkārasumanamahādhammarājaguruganācariyanāmako thero upasampadādivinayakammāni katipayavassesu akāsi.

[1] A. B. D. atthahita° [2] A. vuttā. [3] S. B. A. vadanā.
[4] A. āpajjeyyan. [5] *All MSS.* sāmaṇere. [6] A. ante.

Dhīrānandathero pana tattha saṃkaradoso hotī ti kammaṃ kātuṃ na icchati. Tato paṭṭhāya ye ye Ñāṇālaṃkārasumanamahādhammarājagurugaṇācariyassa matiṃ ruccanti te te tassa pakkhikā bhavanti. Ye ye pana Dhīrānandatherassa matiṃ ruccanti te te tassa pakkhikā bhavanti. Evaṃ Laṅkādīpe Amarapuranikāyikā bhikkhū dvedhā bhinditvā tiṭṭhanti.

Atha Dhīrānandapakkhe bhikkhū tappakkhikassa[1] Sīlakkhandhatherassa sisse Dhammakkhandha-Vanaratanabhikkhū amhākaṃ Jambudīpe Ratanapuṇṇanagaraṃ pesesuṃ saṃgharājamahātherassa santike ovādassa paṭiggāhaṇatthāya. Te ca kaliyuge aṭṭharasādhike dvivassasate sahasse ca sampatte kattikamāsassa juṇhapakkha-aṭṭhamiyaṃ Sīhaḷadīpato nikkhamitvā āgacchantā ekūnavīsādhike dvivassasate sahasse ca sampatte Phagguṇamāsassa juṇhapakkhasattamiyaṃ Ratanapuṇṇanagaraṃ sampattā.

Atha dhammarājā[2] saṃgharājassa ārāme catubhūmikaṃ vihāraṃ kārāpetvā tattha[3] te vasāpesi catūhi paccayehi ca saṅgahaṃ akāsi. Saṃgharājā ca tesaṃ dvinnaṃ pakkhikānaṃ vacanaṃ sutvā bahūhi gandhehi saṃsanditvā vivādaṃ vinicchindi. Īdise[4] ṭhāne saṃkaradosassa atthibhāvam pakāsetvā sandesapaṇṇam pi tesam adāsi.

Mahādhammarājā ca tesaṃ puna sikkhaṃ saṃgharājassa santike gaṇhāpetvā piṭakattayapotthakādīni anekāni dātabbavatthūni datvā tasmiṃ yeva saṃvacchare paṭhamaṃ āsāḷhimāsassa kāḷapakkhadasamiyaṃ nāvāya te pesesi.

. Tato pacchā ca Ñāṇālaṃkārasumanamahādhammarājagurugaṇācariyapakkhe bhikkhū pi tappakkhikassa[5] Paññāmolitherassa sisse Vimalajoti-Dhammanandabhikkhū pesesuṃ saddhiṃ Ariyālaṃkārena nāma sāmaṇerena catūhi ca upāsakehi. Te ca kaliyuge vīsādhike dvisate sahasse ca sampatte kattikamāsassa juṇhapakkhapañcamiyaṃ sampattā[6].

---

[1] A. B. tampakkhikassa. [2] B. rājā. [3] A. B. *omit.*
[4] B. D. Tādise.
[5] B. tampakkhikassa.
[6] A. kattikamāse ānāyāsena sampattā.

Tadā pi saṃgharājassa ārāme yeva ekavihāraṃ kārāpetvā te vasāpesi. Catūhi paccayehi ca saṅgahaṃ akāsi. Saṃgharājā pi puna vinicchayam adāsi yathāvuttanayena. Dhammarājā tesaṃ pi bhikkhūnaṃ saṃgharājassa santike puna sikkhaṃ gaṇhāpetvā sāmaṇeraṃ ca upasampādetvā catūhi paccayehi saṅgahaṃ katvā pahiṇi.

Tato pacchā ca kaliyuge dvāvīsādhike[1] dvivassasate sahasse ca sampatte māghamāsassa kāḷapakkha-ekādasamiyaṃ Sīhaḷadīpato yeva dve bhikkhū tayo sāmaṇerā cattāro upāsakā sarajatasuvaṇṇakaraṇḍakaṃ[2] sarajatasuvaṇṇacetiyadhātuṃ[3] hatthidantamayaṃ buddharūpam mahābodhipattāni mahābodhitacaṃ mahābodhipatiṭṭhānabhūmiṃ Sīhaḷadakkhiṇasākhābodhipattāni dutiyasattābhāya[4] animisaṭṭhānabhūmiṃ ca dhammapaṇṇākāratthāya gahetvā Ratanapuṇṇam nāma mahārājaṭṭhāninagaraṃ sampattā tesam pi dhammarājā catūhi paccayehi saṅgahaṃ katvā saṃgharañño ārāme vasāpesi bhikkhūnam ca puna sikkham gaṇhāpesi sāmaṇerānaṃ upasampadakammam gahaṭṭhānañ ca pabbajjakammaṃ gaṇhāpesi.

Iccevaṃ Marammaraṭṭhe bhagavato parinibbānato paṭṭhāya yāvajjatanā[5] sāsanassa theraparamparāvasena patiṭṭhānatā veditabbā. Iccevaṃ Marammamaṇḍale Arimaddanapure Arahantattheragaṇo Uttarājīvathera-Chapadatheragaṇo Sīvalitheragaṇo Ānandatheragaṇo Tāmalindatheragaṇo ti pañca gaṇā ahesuṃ.

Idāni Arimaddananagare pañcagaṇato paṭṭhāya Vijayapura-Jeyyapura-Ratanapuresu theraparamparavasena sāsanassa anukkamena āgatabhāvaṃ dassayissāmi. Sirikhettanagare hi Co-ra-nā-no-ṅā[6] nāma rājā Parakkamavaṃsikassa[7] Sāradassitherassa antevāsikaṃ Saddhammaṭṭhititheraṃ attano ācariyaṃ katvā pūjesi.

Kaliyugassa ca catuvassādhika-aṭṭhasatakāle Sirikhettanagarato āgantvā so Ratanapure rajjaṃ kāresi. Atha

[1] B. bāvīsādhike. [2] A. B. °kaṇḍakaṃ.
[3] A. surajata° A. °cetiyaṃ dātuṃ.
[4] A. °sattābhāya Min: sattāha° [5] A. yāvajjatanāya.
[6] A. Co yā-na-noṅ-gārāma rājā S. °noṃ-gā.
[7] B. visikassa.

attano puttaṃ Anekibhaṃ[1] nāma rājakumāraṃ mahārājanāmena Sirikhettanagaraṃ bhuñjāpesi.

Dakkhiṇadisābhāge Kū-tvā-ṅkā-ta-ru-pā-mo-nagaraṃ[2] pacchimadisābhāge Phiḥ-kho-ṅā-nāmaṭṭhānaṃ[3] uttaradisābhāge Malvanānagaraṃ puratthimadisābhāge Kuḥ-kho-ṅā[4] nāmaṭṭhānaṃ etthantare nisinnānaṃ gihīnaṃ mama puttassa āṇā pavattatu bhikkhūnaṃ mam'ā ariya-Saddhammaṭṭhititherassa āṇā pavattatū ti niyyādesi.

Tassa ca Saddhammaṭṭhititherassa Ariyavaṃsathero Mahāsāmithero ti dve sissā ahesuṃ. Tesu Mahāsāmithero pubbe vuttanayena sāsanavaṃsaṃ ānessāmī ti Sīhaḷadīpaṃ gantvā Sīhaḷadīpato saddhiṃ pañca bhikkhūhi Saddhammacārim nāma theraṃ ānetvā abhinavasikkhaṃ gaṇhitvā Sirikhettanagare Sīhaladīpavaṃsikaṃ sāsanam vaḍḍhāpetvā nisīdi. Tassa Mahāsāmitherassa sisso Atulavaṃso nāma thero catūsu disāsu āhiṇḍitvā pariyattiṃ uggaṇhitvā Sirikhettanagare yeva Tambūlabhuñjamātikāsamīpe[5] sāsanaṃ paggaṇhitvā nisīdi. Tassa Atulavaṃsatherassa sisso Ratanaraṃsī nāma thero pariyattivesārajjam patvā Sirikhettanagare yeva sāsanaṃ pagganhitvā nisīdi.

Tassa ca Ratanavaṃsītherassa sisso Sativadhammarājassa ācariyo Abhisaṅketo[6] nāma thero pariyattivesārajjaṃ patvā Sirikhettanagare yeva sāsanaṃ paggaṇhitvā nisīdi.

Tassa[7] pana sisso Munindaghoso nāma thero atthi. Kaliyuge sattatādhike navasate sampatte Pacchimapakkhādhikarājā[8] Sirikhettanagaram abhibhavitvā Nandayodhena[9] nāma amaccena saddhiṃ taṃ Munindaghosatheraṃ ānetvā Ratanapure patiṭṭhāpesi.

So kira Pacchimapakkhādhikarājā evaṃ kathesi: Ahaṃ Sirikhettanagaram labhitvā ekaṃ yeva bhikkhuṃ ekaṃ yeva gihiṃ labhāmī ti.

---

[1] A. Anehaṃ S. Ānobhaṃ.
[2] S. Ku-tvaṃ-ka-ta-ru-pā-mbhe° B. Ku-tvak-ta-rū-paṃ-moṃ. [3] A. S. Bhiḥ-kho-nāma°
[4] A. B. Kuṃ-khoṃ-° S. Kuṃ-kho-ṅa.
[5] A. Taṇḍulabhuñjamātikā. [6] S. B. A. °kheto.
[7] B. ath' assa. [8] A. pakkhādika. [9] A. Nandha°

So pana thero sāmaṇeranāmena Munindaghoso nāma; upasampannakāle pana mātulabhūtassa therassa nāmena Upāli nāma; raññā dinnanāmena pana Tipiṭakālaṃkāro nāma; Tiriyapabbatavihāre pana vāsaṭṭhānanāmena[1] Tiriyapabbatathero nāma.

So kirā Erāvatī-nadī-tīre catubhūmikavihāre paṭhamaṃ nisīditvā pacchā kaliyugassa vassasahasse kāle saṭṭhivassāyuko hutvā Tiriyapabbatavihāre nisīdi. Sāmaṇerakāle so Jaluma-siyāmabhayena[2] Ratanpurato nikkhamitvā Ketumatīnagaraṃ patvā tattha Tisāsanadhajatherassa sissabhūtassa Dhammarājagurutherassa santike gandhaṃ uggaṇhi.

Pāḷi-aṭṭhakathā-ṭīkāsu atichekatāya daharakāle yeva ca Vessantarajātakaṃ kabyālaṃkārena bandhitvā kathanato ativiya pākaṭo ahosi. Tassa pana therassa sisso Uccanagaravāsī Mahā-Tissathero ti Bhaṃ-giri-janapade[3] araññavāsaṃ vasitvā pariyattiṃ vācetvā sāsanaṃ pagganhi. Tassa pana sisso Repinagāme[4] gāmavāsī Candathero[5] nāma. Tassa sisso taṃgāmavāsī Guṇasirīthero nāma. Tassa sisso taṃ gāmavāsī Kalyāṇadhajathero nāma. So pana thero Padumanagare[6] Sahassorodha-Bodhodadhi-gāmesu pariyattiṃ vācetvā nisīdi. Tassa sisso Bodhodadhigāmavāsino Indobhāsa-Kalyāṇacakka-Vimalācārattherā Sahassorodhagāmavāsino Guṇasāra-Candasārattherā Vantumagāmavāsī Varaphasithero[7] Kantinagare[8] Jarādhagāmavāsī[9] Guṇasirithero cā ti ime therā Kalyānadhajatherassa santike puna sikkhaṃ gahetvā pariyattiṃ uggaṇhitvā kovidā ahesuṃ.

Tass' eva Kalyāṇadhajatherassa sisso Bhaṃ-giri-janapade[10] Samivanagāme nisinno Dhammadharo nāma mahā-

[1] A. S. cāsattaṭṭhāna° B. vāsaṭṭhāna°
[2] B. Calumasiyāmabhayena. [3] S. Jaṃkira A. Bhaṃ-kira.
[4] S. B. A. Remina° [5] A. S. Chandatthero.
[6] A. Min: Baduma° [7] B. Jaraphasi.
[8] A. D. Kanninagare B. Kinni°
[9] S. B. A. Jararāja°
[10] A. Bhaṃ-kira°

thero[1] mahallakakāle Padumanagare Kusumamūlagāme nisīditvā gandhaṃ vācetvā sāsanaṃ pagganhi.

Tesu[2] Guṇasirīthero Amarapuramāpakassa rañño kāle Guṇābhilaṃkārasaddhammamahādhammarājādhirājaguru ti nāmalañchaṃ gaṇhitvā Jeyyabhūmivāsakittivihāre paṭivasi.

Tassa pana therassa sisso Ñāṇābhivaṃsadhammasenāpati mahādhammarājādhirājaguru nāma mahāthero tass' eva rañño kāle saṃgharājā ahosi. So pana thero Sīhaḷadīpe Amarapuranikāyikānaṃ pabhavo. Guṇābhilaṃkārasaddhammamahādhammarājādhirājagurutherass' eva sisso Tipiṭakālaṃkaramahādhammarājaguru nāma thero, tassa sisso Suriyavaṃsābhisiripavarālaṃkāradhammasenapatimahādhammarājādhirājaguru nama thero Amarapuradutiyamāpakassa rañño kāle saṃgharājā ahosi. Tassa pana sisso Ñeyyadhammābhivaṃsamunivarañāṇakittisiripavarālaṃkāradhammasenāpatimahādhammarājādhirājaguru mahāthero dutiyam Amarapuramāpakassa Ratanapuṇṇamāpakassa ca rañño kalesu saṃgharajā ahosi. So pana Ñāṇābhivaṃsadhammasenāpatimahādhammarājādhirājaguruthеrassa saṃgharañño sisso Sāravaṃsitherassa[3] sisso pi ahosi.

Ayaṃ Sīhaḷadīpato sabbapacchimāgatehi[4] Saddhammacārī-Mahāsāmitherehi yāva amhākaṃ ācariyatheraparamparā dassanakathā.

Ayam pi aparā theraparamparā veditabbā. Chapadatheravaṃsiko Saddhammakitti nāma thero Jeyyapuraṃ āgantvā Catudīpabhūmiṭṭhāne nisīditvā Maha-Ariyavaṃsatherassa santike pariyattiṃ uggaṇhitvā tato pacchā Jetavanavihāraṃ saṃkamitvā tattha nisīditvā pariyattiṃ vācetvā sāsanaṃ pagganhi.

Tassa Saddhammakittitherassa sisso Tisāsanadhajo nāma, tassa sisso Dhammarājaguru nāma, tassa sisso Munindaghoso nāma, tassa sisso Mahā-Tisso nāma, tassa sisso Candapañño nāma, tassa sisso Gunasirī nāma, tassa sisso Ñāṇadhajo

[1] Min: Dhammadharo nāma thero A. B. dhammadharo Mahānāma mahāthero.
[2] A. Gatasu. [3] B. D. sāraphasi. [4] A. āgate ti.

nāma tassa sisso Dhammadhajo[1] nāma tassa sisso Indobhāso nāma; tato paṭṭhāya Kalyāṇacakka-Vimalācāra-Guṇasāra-Candasāra-Varaphasī-Guṇasirī-Ñāṇābhivaṃsa-Ñeyyadhammābhivaṃsatherānaṃ vasena sāsanavaṃso veditabbo ti.

Ayaṃ patta-Laṅkassa Chapadatherassa sissabhūtā Saddhammakittitthcrato paṭṭhāya theraparamparādassanakathā[2].

Idaṃ Ratanapuṇṇanagare sāsanassa patiṭṭhānaṃ[3].

Evaṃ Aparantasaṅkhātena[4] ekadesena sakalam pi Marammaraṭṭhaṃ gahetvā Sāsanavaṃso dassetabbo. Bhagavā pi hi Aparantaraṭṭhe Candanavihāre vasitvā Tambadīparaṭṭhe taṃ taṃ desam[5] pi iddhiyā caritvā sattānaṃ dhammaṃ desesi yevā ti.

Iti Sāsanavamse Aparantaraṭṭhasāsanavaṃsakathāmaggo nāma chaṭṭho paricchedo.

Idāni yathāvuttamātikāvasena Kasmīra-Gandhāraraṭṭhasāsanavaṃsakathāmaggaṃ vattuṃ okāso anuppatto; tasmā taṃ vakkhāmi.

Tatiyasamgītāvasāne hi Mahā-Moggaliputta-Tissathero Majjhantikatheram Kasmīra-Gandhāraraṭṭham pesesi: Tvaṃ etaṃ raṭṭhaṃ gantvā ettha sāsanaṃ patiṭṭhāpehī ti. Ettha ca Kasmīra-Gandhāraraṭṭhaṃ nāma Cīnaraṭṭhe samīpe tiṭṭhati; ten' eva hi adhuna Kasmīra-Gandhāraraṭṭhavāsino Cīnaraṭṭhavāsino ca manussā. Aravālassa nāma nāgarājassa uppajjanakālato paṭṭhāya yāvajjatanā nāgarūpaṃ katvā mānenti, pūjenti, sakkaronti, vatthabhājanādīsu[6] pi nāgarūpam eva te yebhuyyena karontī ti.

So ca Majjhantikathero pi catūhi bhikkhūhi saddhiṃ attapañcamo hutvā Pāṭaliputtato vehāsaṃ abbhuggantvā Himavati Aravāladahassa upari otari. Tena kho pana samayena Kasmīra-Gandhāraraṭṭhe sassapākasamaye Aravālo nāma nāgarājā Aravāladahe nisīditvā karakavassaṃ

[1] S. D. Dhammadharo A. S. °varo.
[2] B. °paramparadassanekathā S. A. °paramparānaṃ.
[3] Min: *omits.* [4] Min: Aparantaraṭṭhasaṅkhātena.
[5] D. disaṃ. [6] S. A. vata° B. vatta°

nāma vassāpetvā sassaṃ harāpetvā mahāsamuddaṃ pāpesi. Thero ca Aravāladahassa upari otaritvā Aravāladahapiṭṭhiyaṃ caṅkamati pi tiṭṭhati pi nisīdati pi seyyam pi kappeti. Nāgamāṇavakā taṃ disvā Aravālassa nāgarājassa ārocesuṃ: Mahārāja eko chinnabhinnapaṭadharo bhaṇḍukāsāvavasano amhākam udakaṃ dūseti ti. Tadā pana thero attānaṃ yeva[1] nāgānaṃ dassesi. Nāgarājā tāvad eva kodhābhibhūto nikkhamitvā theraṃ disvā pakkhaṃ asahamāno[2] antalikkhe anekāni bhiṃsanakāni nimmini. Tato tato bhusā vātā vāyanti, rukkhā bhijjanti, pabbatakūṭā patanti, meghā gajjanti[3], vijjullatā[4] niccharanti, asaniyo phalanti, bhinnaṃ viya gaganaṃ udakaṃ paggharati, bhayānakarūpā nāgakumārā sannipatanti, sayam pi dhūmāyati, pajjalati, paharaṇavuṭṭhiyo vissajjeti. Ko ayaṃ muṇḍako chinnabhinnapaṭadharo ti ādi pharusavacanehi theraṃ santajjeti. Etha, gaṇhatha, hanatha[5]; niddhamatha imaṃ samaṇam ti nāgabalaṃ ānāpesi.

Thero sabbaṃ taṃ bhiṃsanakaṃ attano iddhibalena paṭibāhitvā nāgarājānaṃ āha:

Sadevako pi ca loko āgantvā tāsayeyya[6] maṃ
Na me paṭibalo assa janetuṃ bhayabheravaṃ.

Sace pi tvaṃ mahiṃ sabbaṃ sasamuddaṃ sapabbataṃ
Ukkhipitvā mahānāga khippeyyāsi[7] mam upari.

Neva me sakkuneyyāsi janetuṃ bhayabheravaṃ
Aññadatthu tav'ev'assa vighāto uragādhipā[8] ti.

Evam vutte nāgarājā vihatānubhāvo nipphalavāyāmo[9] dukkhī dummano ahosi.

Taṃ thero taṃ khaṇānurūpāya dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā tīsu

---

[1] A. h'eva. [2] A. asmāmāno S. asamamāno.
[3] S. D. gacchanti. [4] A. B. vijjutālā.
[5] A. mānasa. [6] A. B. nāseyya. [7] A. kippeyyāsi.
[8] A. B. uragādhijā cf. Hist. Int. Samantapās. (Ed. Oldenburg) Vinaya P. vol. III. p. 315.
[9] D. B. nibbala°

saranesu pañcasu sīlesu patiṭṭhāpesi. Saddhiṃ caturāsītiyā nāgasahassehi aññehi bahū Himavantavāsino yakkhā ca gandhabbā ca kumbhaṇḍā ca therassa dhammakatham sutvā saraṇesu ca sīlesu ca patiṭṭhahiṃsu. Pañcako pi yakkho saddhiṃ bhariyāya yakkhiniyā pañcahi ca puttasatehi paṭhame 'phale patiṭṭhito. Ath' āyasmā Majjhantikathero sabbe nāgayakkharakkhase āmantetvā evam āha:

Mā 'dāni kodhaṃ janayittha ito uddham tayā pure
Sassaghātañ ca mā kattha, sukhakāmā[1] hi pāṇino
Karotha mettam sattesu vasantu manujā sukhan ti.

Te sabbe pi sādhu bhante ti therassa vacanam paṭisuṇitvā yathānusiṭṭham paṭipajjiṃsu. Tam divasam eva nāgarājassa pūjāsamayo ahosi[2]. Atha nāgarājā attano ratanamayaṃ pallankam āharāpetvā therassa paññāpesi. Nisīdi thero pallanke nāgarājā pi theraṃ vījayamāno[3] samīpe aṭṭhāsi. Tasmiṃ khaṇe Kasmīra-Gandhāraraṭṭhavāsino āgantvā theram disvā: Amhakam nāgarājato pi thero mahiddhikataro ti theram eva vanditvā nisinnā, thero tesam Āsivisopamasuttam kathesi. Suttapariyosāne asītiyā pānasahassānaṃ dhammābhisamayo ahosi kulasatasahassañ ca pabbajitato pabhuti ca Kasmīra-Gandhārā yāvajjatanā kāsāvapajjotā isivātaparivātā[4] eva.

Gantvā Kasmīra-Gandhāram isi Majjhantiko tadā
Duṭṭhaṃ[5] nagam pasādetvā mocesi bandhanā bahū ti.

Adhunā pana Kasmīra-Gandhārasāsanassa atthaṃ gatassa viya suriyassa obhāso na paññāyati. Tasmā tattha sāsanassa patiṭṭhāne vitthārena vattabbakiccaṃ natthī ti.

Iti Sāsanavaṃse Kasmīra-Gandhārasasanavaṃsakathāmaggo nāma sattamo paricchedo.

Idāni yathāvuttamātikāvasena Mahiṃsakaraṭṭhasāsanavaṃsakathāmaggam vattum[6] okāso anuppatto. Tasmā taṃ vakkhāmi.

[1] A. sasāghātañ ca mākattaṃ° [2] B. D. hoti.
[3] A. bijayamāne. [4] A. B. paṭi° [5] B. Raṭṭhaṃ.
[6] A. vatthuṃ.

Tatiyasaṃgītāvasāne hi Mahā-Moggaliputta-Tissathero Mahā-Revatatheraṃ Mahiṃsakamaṇḍalaṃ pesesi: Tvaṃ etaṃ raṭṭhaṃ gantvā ettha sāsanaṃ patiṭṭhāpehī ti.

So ca attapañcamo hutvā Mahiṃsakamaṇḍalaṃ agamāsi. Paccantimesu janapadesu pañcavaggo gaṇo alaṃ upasampadakammāyā ti maññamāno thero Mahiṃsakamaṇḍalaṃ gantvā Devadūtasuttaṃ kathesi.

Suttapariyosāne cattāḷīsapāṇasahassāni dhammacakkhuṃ paṭilabhiṃsu. Cattāḷīsaṃ yeva pāṇasahassāni pabbajjiṃsu.

Gantvāna raṭṭhaṃ Mahiṃsaṃ mahāthero[1] mahiddhiko
Codetvā devadūte hi mocesi bandhanā bahu ti.

Adhunā pana tattha sāsanassa abbhehi viya paṭicchannassa suriyassa obhāso dubbalo hutvā paññāyati[2].

Iti SāsanavaṃseMahiṃsakaraṭṭhasāsanavaṃsakathāmaggo nāma aṭṭhamo paricchedo.

Ito paraṃ Mahāraṭṭhasāsanavaṃsakathāmaggaṃ kathayissāmi yathāvuttamātikāvasena.

Tatiyasaṃgītāvasāne hi Mahā-Moggaliputto-Tissathero Mahā-Dhammarakkhitatheraṃ Mahāraṭṭhaṃ pesesi: Tvaṃ etaṃ raṭṭhaṃ gantvā ettha sāsanaṃ patiṭṭhāpehī ti.

Mahā-Dhammarakkhitathero ca attapañcamo[3] hutvā Mahāraṭṭhaṃ gantvā Mahā-Nārada-Kassapajātakakathaya Mahāraṭṭhake pasādetvā caturāsītipāṇasahassāni maggaphalesu patiṭṭhāpesi. Terasasahassāni pabbajjiṃsu. Evaṃ so tattha sāsanaṃ patiṭṭhāpesi.

Mahāraṭṭhaṃ isi gantvā so Mahādhammarakkhito
Jātakaṃ kathayitvāna pasādesi mahājanaṃ ti.

Tattha kira manussā pubbe aggihutādimicchākammaṃ yebhuyyena akaṃsu. Ten' eva thero Mahā-Nārada-Kassapajātakakathaṃ desesi. Tato paṭṭhāya tattha manussā jātakakathaṃ yebhuyyena sotuṃ ativiya icchanti. Bhikkhū ca yebhuyyena gahaṭṭhānaṃ jātakakathaṃ yeva desenti.

---

[1] A. Mahā-Revo. [2] A. paññāpeti. [3] A. *adds* va.

Visesato pana Vessántarajātakakathaṃ te manussā bahūhi dātabbavatthūhi pūjetvā suṇanti.

Tañ ca Mahāraṭṭhaṃ nāma Siyāmaraṭṭhasamīpe ṭhitaṃ ten' eva Siyāmaraṭṭhavāsino bhikkhū ca gahaṭṭhā ca yebhuyyena sotum icchantī ti. Mahā-Dhammarakkhitathero pi Mahāraṭṭhavāsīhi saddhiṃ sakala-Siyāmaraṭṭhavāsīnaṃ dhammaṃ desesi, amatarasaṃ pāyesi, yathā Yonaka-Dhammarakkhitathero Aparantaraṭṭhaṃ gantvā sakala-Marammaraṭṭhavāsīnan ti.

Yaṃ pana Yonakaraṭṭhasāsanavamsakathāyaṃ vuttaṃ tam pi sabbaṃ etthā pi daṭṭhabbaṃ yeva tehi tassa ekasadisattena ṭhitattā ti. Tathā hi Nāgasenathero pi Yonakaraṭṭhe vasitvā Siyāmaraṭṭhādīsu pi sāsanaṃ patiṭṭhāpesi. Yonakaraṭṭhavāsino Mahā-Dhammagambhīrathera-Mahā-Medhaṃkaratherā ca saddhim bahūhi bhikkhūhi Sīhaḷadīpaṃ gantvā tato puna gantvā Siyāmaraṭṭhe Sokkatayaṃ nagaraṃ patvā tattha nisīditvā sāsanaṃ paggaṇhitvā pacchā Lakunnanagare nisīditvā sāsanaṃ paggaṇhi. Evaṃ Yonakaraṭṭhe sāsanaṃ ṭhitaṃ Siyāmādīsu pi ṭhitaṃ yevā ti daṭṭhabbaṃ.

Buddhassa bhagavato parinibbānato dvisatādhikānaṃ dvinnaṃ vassasahassānaṃ upari navutime vasse Sīhaḷadīpe rajjaṃ pattassa Kittisirirājasīhamahārājassa abhisekato tatiye vasse ten' eva Kittisirirājasīhamahāraññā pahitapannākārasāsanaṃ[1] āgamma Sarāmādhipatidhammikamahārājādhirājen' āṇattehi[2] Laṅkādīpaṃ āgatehi Upāḷittherādīhi patiṭṭhāpito vaṃso Upālivaṃso ti pākaṭo.

So ca duvidho Pubbārāmavihāravāsī-Abhayagirivihāravāsivasenā ti. Evaṃ Mahānagara-Yonaka-Siyāmaraṭṭhesu sāsanaṃ thiraṃ[3] hutvā tiṭṭhatī ti veditabban ti.

Iti Sāsanavaṃse **Mahāraṭṭhasāsanavaṃsakathāmaggo** nāma navamo paricchedo.

**Tato paraṃ pavakkhāmi Cīnaraṭṭhasāsanavaṃsakathāmaggaṃ yathāṭhapitamātikāvasena.**

---

[1] A. patita° [2] Sarāmamiyati°
[3] S. A. timu B. tithiṃ D. ṭiyaṃ.

Tatiyasaṃgītāvasāne hi Mahā-Moggaliputta-Tissatthero Majjhimatheraṃ Cīnaraṭṭham pesesi: Tvaṃ etaṃ raṭṭhaṃ gantvā ettha sāsanaṃ patiṭṭhāpehī ti.

Majjhimathero ca Kassapagottatherena Alakadevatherena[1] Duddabhiyatherena[2] Mahā-Revatatherena ca saddhiṃ Himavantapadese pañca Cīnaraṭṭhaṃ gantvā. Dhammacakkapavattanasuttantakathāya taṃ desaṃ[3] pasādetvā asītipāṇakoṭiyo maggaphalaratanāni paṭilābhesi. Pañca pi ca te therā pañca raṭṭhāni pasādesuṃ. Ekam ekassa santike sahassamattā pabbajjiṃsu. Evaṃ te tattha sāsanaṃ patiṭṭhāpesuṃ.

Gantvāna Majjhimathero Himavantaṃ pasādayi
Yakkhasenaṃ pasāsento Dhammacakkapavattanan ti.

Tattha kira manussā yebhuyyena Candiparaṃissarānaṃ[4] yakkhānaṃ pūjaṃ karonti. Ten' eva te pañca therā tesaṃ yakkhasenaṃ pakāsayitvā dhammaṃ desesuṃ. Kasmīra-Gandhāraraṭṭhaṃ pana kadāci kadāci Cīnaraṭṭhindassa vijitaṃ hoti, kadāci kadāci pana visuṃ hoti; tadā pana visuṃ yeva ahosī ti daṭṭhabbaṃ.

Cīnaraṭṭhe pana bhagavato sāsanaṃ dubbalaṃ yeva hutvā aṭṭhāsi, na thiraṃ[5] hutvā. Ten' eva idāni tattha katthaci yeva sāsanaṃ chāyāpattam[6] va paññāyati vātuvegena vikiṇṇa-abbhaṃ viya tiṭṭhatī ti.

Iti Sāsanavaṃse Cīnaraṭṭhasāsanavaṃsakathāmaggo nāma dasamo paricchedo.

Evaṃ sabbena sabbaṃ Sāsanavaṃsakathāmaggo niṭṭhito. Ettāvatā ca:

Laṅkāgatena santena Citrañāṇena[7] bhikkhunā
Saraṇaṃkaranāmena Saddhammaṭṭhitikāminā

Dūrato yeva dīpamhā Sumaṅgalena jotinā
Visuddhasīlinā c'eva dīpantaraṭṭhabhikkhunā

---

[1] B. Ālaka° S. Alaṃka°
[2] B. Khudda° D. Duddasiya. [3] B. desesi.
[4] B. S. D. Canda° [5] A. tiram. [6] B. D. °mattaṃ,
[7] A. Mitra°

Aññehi cābhiyācito Paññasāmī ti nāmako
Akāsiṃ[1] suṭṭhukaṃ gandhaṃ Sāsanavaṃsapadīpikaṃ

Dvisate ca sahasse ca tevīsādhike gate
Puṇṇāyaṃ migasirassa niṭṭhaṃ gatā va sabbaso[2]

Koci etth'.eva doso ca paññāyati[3] sucittakā
Taṃ khamantu ca sudhīrā gaṇhantu yuttikaṃ have ti[4].

D. *adds* Sāsanavaṃsappadīpikaṃ niṭṭhitam.
Akkharā ekaṃ ekañ ca buddharūpam samaṃ siyā.
Tasmā hi paṇḍito poso likheyya piṭakattayaṃ.
Sāsanavaṃsappadīpikā.

[1] B. S. akāsi. [2] A. Niṭṭhaṃ gayā va sabbato.
[3] A. ca maññāyati B. ce. [4] B. A. bhave ti.

# INDEX I.

C



Ch



J

Ñ



T

Bh



M

## Y

R

# INDEX II.

[Technical Terms of Buddhism].

# CORRIGENDA.

*On p.* 10 *for* Yonakarakkhitatheraṃ *read* Rakkhita° *and for* Dhammarakkhitatheraṃ *read* Yonakadhamma°

*On p.* 17 *(end) sentence runs on* rājā Asokaraññā &c.

*On p.* 24 *for* ubhato Vibhaṅga° *read* Ubhatovibhaṅga°

*On p.* 24 *and* 171 *for* Anottatadahato *read* Anotatta°

*On p.* 26 *for* Udumbaragirivāsi *read* °vāsī.

*On p.* 38 *for* saraṇe *read* saraṇesu.

*On p.* 43 *for* ra °jā *read* rāja.

*On p.* 56 *read* Sammmutinamake *in Text and* Samati° *in note.*

*On p.* 62 *for* Saddhammapurindo *read* Sudhamma°

*On p.* 64 *for* Yammodakaṃ *read* Yamunodakaṃ.

*On p.* 94 *for* Cagamo *read* Cagame.

*On p.* 132 (*l.* 16) *sentence to be divided* iti vuccati. Uparañño &c.

*On p.* 162 *for* Kantinagare *in text read* Kanni°